THE RELATIONSHIP BETWEEN CULTURAL INTELLIGENCE, EMOTIONAL INTELLIGENCE, SOCIAL INTELLIGENCE, ISLAMIC WORK ETHICS AND WORK PERFORMANCE AMONG PUBLIC SERVICE EMPLOYEES IN MALAYSIA

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ABSTRACT

A high performance public service is increasingly recognised as one of the critical elements in international competitiveness. The success of public service organisations depends on the availability of a globally competent workforce. Due to cross cultural differences and complexities, public service employees need to embrace the right capabilities in order to effectively deal with international customers. The objective of this study is to examine the relationship between cultural intelligence, emotional intelligence, social intelligence, Islamic work ethics and work performance among public service employees in Malaysia. This study aims to discover whether there is a mediating effect by Islamic work ethics on the relationship between cultural intelligence, emotional intelligence, social intelligence, and work performance. Data were gathered via survey questionnaires from a sample of 174 employees from two government agencies in Malaysia. Data were analysed using the Partial Lease Square (PLS) and Structural Equation Modelling (SEM) software. The results of the study show that the dimension of culture intelligence, namely drive cultural intelligence is the strongest predictor of contextual performance, while dimension of emotion intelligence, namely self-emotion appraisal is the strongest predictor of task performance. Examination of the Islamic work ethics as a mediator found that only the relationship between social intelligence and work performance has a partial mediation effect, even though both cultural intelligence and emotional intelligence significantly influence work performance without the mediator variable. The findings contribute to both practice and theory. Several recommendations are made for future research based on the outcome and limitations of this study.

Keywords: Cultural, Emotional and Social Intelligence, Islamic Work Ethics, Work Performance, Malaysian Public Employees.

ABSTRAK

Perkhidmatan awam yang berprestasi tinggi dikenalpasti sebagai satu daripada elemen yang kritikal untuk lebih berdaya saing di peringkat antarabangsa. Kejayaan organisasi perkhidmatan awam bergantung kepada ketersediaan pekerja yang kompeten di peringkat global. Akibat daripada perbezaan dan kerumitan silang budaya, kakitangan perkhidmatan awam perlu mempunyai keupayaan yang sesuai agar dapat berurusan dengan pelanggan antarabangsa dengan lebih efektif. Oleh itu, objektif kajian ini adalah untuk mengkaji hubungan antara kecerdasan budaya, kecerdasan emosi, kecerdasan sosial, etika kerja Islam dengan prestasi kerja. Kajian ini juga bertujuan mengkaji kesan perantara etika kerja Islam terhadap hubungan antara kecerdasan budaya, kecerdasan emosi, kecerdasan sosial, dengan prestasi kerja. Data telah dikumpulkan melalui kaedah kaji selidik ke atas 174 orang pekerja dari dua buah agensi kerajaan di Malaysia. Data telah dianalisa menggunakan perisian *Partial Lease Square (PLS)* dan *Structural Equation Modelling (SEM).* Dapatan kajian menunjukkan dimensi kecerdasan budaya, iaitu '*drive cultural intelligence'* merupakan peramal prestasi kontekstual yang paling kuat, manakala dimensi kecerdasan emosi, iaitu '*self-emotion appraisal'* adalah peramal prestasi kerja yang paling kuat. Apabila etika kerja Islam dikaji sebagai perantara, hanya hubungan antara kecerdasan sosial dan prestasi kerja yang menunjukkan kesan pengantaraan separa, walaupun kecerdasan budaya dan kecerdasan emosi secara langsung mempengaruhi prestasi kerja tanpa pembolehubah perantara. Dapatan kajian menyumbang dari segi praktis dan juga teori. Beberapa cadangan untuk kajian seterusnya di masa hadapan turut dikemukakan, berdasarkan kepada dapatan dan kekangan dalam kajian ini.

Kata Kunci: Kecerdasan Budaya, Emosi dan Sosial, Etika Kerja Islam, Prestasi Kerja, Kakitangan Awam Malaysia.

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AVE	Average Variance Extracted
CB-SEM	Covariance Based – Structural Equation Modeling
CFA	Confirmatory Factor Analysis
CMV	Confirmatory Method Varaiance
CQ	Cultural Intelligence
CWB	Counterproductive Work Behaviour
EFA	Exploratory Factor Analysis
EQ	Emotional Intelligence
GOF	Global Goodness of Fit
HRM	Human Resource Management
IWE	Islamic Work Ethics
IWP	Individual Work Performance
IQ	Intelligence Quotient
MATRADE	Malaysia External Trade Development Corporation
MIDA	Malaysian Investment Development Authority
MITI	Ministry of International Trade and Industry
PCA	Principal Component Analysis
PLS-SEM	Partial Least Square – Structural Equation Modelling
SPSS	Statistical Package for the Social Sciences
SQ	Social Intelligence

CHAPTER 1
INTRODUCTION

1.1 Background of the Study

Today, the worldwide economy is becoming more complex and competitive than before. With the advent of globalisation, both the private and public sectors have to improve their performance in this increasingly challenging and volatile market environment (Adams, Muir & Hoques, 2014). Globalisation has created an increasingly dynamic and competitive work environment, and this has resulted in the high demand for highly efficient and competent workers among public sector organisations (Robert & Angelo, 2001; Vathanophas & Thai-ngam, 2007). Additionally, Rodriguez et al. (2002) asserted that an organisation's long-term success largely depends on the performance of its employees. This means that the success of public sector organisations also depends on how well its employees perform at work.

Over the past few decades, scholars and researchers involved in intelligence-related research contended that Intelligence Quotient (IQ) does not necessarily guarantee the success of an individual (Gardner, 1983; Goleman, 1997; Renzulli, 2005; Sternberg, 2015), which means IQ is not the only determinant of one's performance. Critics also claim that good or poor performance in one area does not mean that the person also achieves the same performance in other areas; in other words, the complete variety of intelligent behaviour cannot be represented by just one kind of general intelligence

(Snow, 1992; Sternberg, 1996; Nisbett et al., 2012). Therefore, it is important for management to focus on other categories of intelligence or skills that might provide a holistic reflection of an employee's performance.

In recent years, research investigating 'real world' intelligence has grown rapidly. Numerous scholars have introduced different kinds of non-academic intelligence that focuses on specific content domains, such as Cultural Intelligence (CQ), Emotional Intelligence (EQ) and Social Intelligence (SQ) to measure real-world success. Academic intelligence (cognitive abilities), which is acquired during the course of academic education, only gives a person a basis to enter into the real life, but 'real world' intelligence provides the person with appropriate abilities or skills to function in the real-world work setting or in daily social interactions (Earley & Ang 2003). Even though public service organisations nowadays have quite a number of highly qualified people, their employees need to be instilled with unique skills and competencies that will help them deal with the needs of contemporary world. In order to be successful, they need to possess the ability to solve different types of real-world problems using different types of intelligences.

Another way to improve employees' performance is by changing their attitude towards work. Work ethics are a kind of positive attitude that help employees to accomplish tasks (Cherrington, 1980). Organisations seeking to create a competitive advantage in the global market, should not only focus on business profitability and efficiency, but also need to ensure that the entire organisation is attuned to high ethical standards (Harris, 2001; Asaar, 2005). As a Muslim-majority country, the Government of

Malaysia has undertaken numerous efforts to instil Islamic values and apply Islamic work values in the public sector (Kumar & Rose, 2012).

Islamic Work Ethics outlines positive values and behaviour, and this approach needs to be inculcated among all public-sector workers. According to Ali (2008), Muslims can use Islamic Work Ethics to help them take part and contribute towards their role as members of an organisation. Additionally, Kumar and Rose (2010) stated that adopting Islamic Work Ethics in the workplace can lead to productive attitudes such as diligence, obligation, committed to work, work creativity, teamwork and fair competition. All these positive values are important for the human resource development, particularly when focusing on improving efficiency, productivity and performance in the organisation.

Strong work ethics are vital to a company aiming to achieve its goals. Jalil et al. (2010) contended that good ethical practices help an organisation to develop good relationships with other organisations and long-term relationships with potential customers. In addition, Rokhman (2010) indicated that adopting Islamic Work Ethics can be a powerful tool to attract and keep valuable customers. Employees who perform their duties ethically, would perform their job to the best of their ability, and offer the best services to customers. When it comes to do business, customers prefer to do business with a company with high commitment towards positive work ethics values. Thus, it is fundamental for an organisation to create a business atmosphere that supports and nurtures good work ethics. With the increasing number of foreign investors and traders seeking out new markets to invest in, inculcating Islamic Work

Ethics throughout the public sector could also increase chances of global business and investments opportunities.

To date, Malaysia has managed to position itself strategically in a highly competitive global marketplace. Malaysia has relied heavily on international trade and foreign direct investment (FDI) as a source of the nation's economic growth. Malaysia's FDI experienced tremendous growth throughout the last few decades and it plays a large role in the nation's economy and development. Foreign investment to Malaysia has been oscillating between USD 9 billion and USD 12 billion since 2010. In 2016, Malaysia's FDI recorded an inflow of USD 9.88 billion (UNCTADSTAT, 2018). In 2017, Malaysia's total trade grew by 18.8 percent to reach RM 1.77 trillion (comprising exports worth RM 935.39 billion and imports amounting to RM 838.14 billion), compared to RM1.49 trillion in the previous year (Malaysia External Trade Statistics, 2018). Figure 1.1 below illustrates the Malaysia FDI inflow from 2000 to 2016, whereas Figure 1.2 shows the Malaysia's import, export and total trade from 2010-2017.

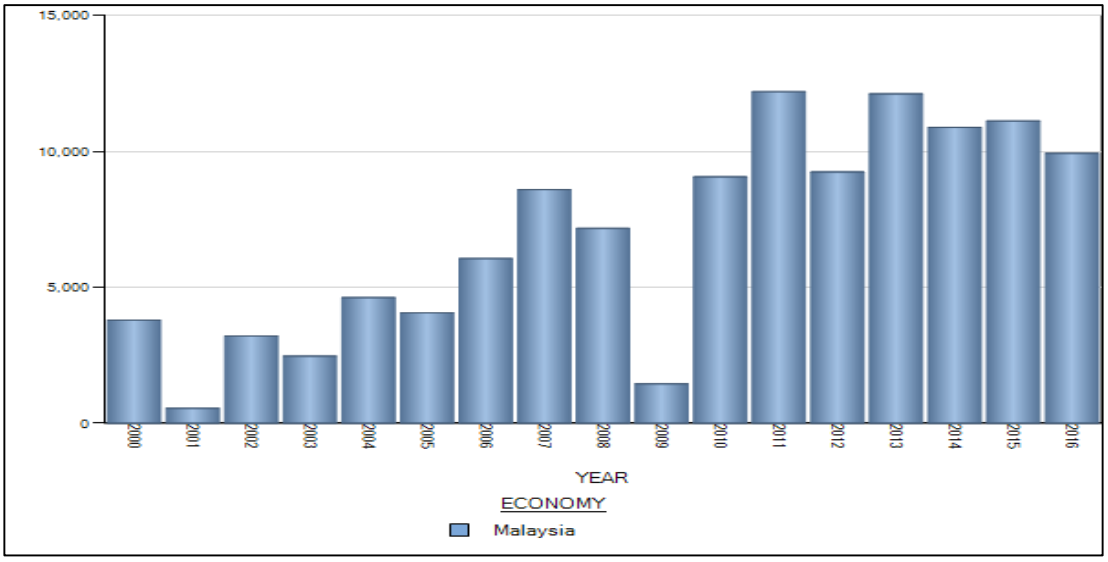

Figure 1.1 Malaysia FDI Inflow from 2000 to 2016 (USD millions)
Source: UNCTADSTAT (2018)

Year	Total Exports	Total Imports	Total Trade
2010	638.822.5	528,828.2	1,167,650.7
2011	697,861.9	573,626.3	1,271,488.3
2012	702,641.2	606,676.9	1,309,318.2
2013	719,992.4	648,694.9	1,368,687.3
2014	765,416.9	682,937.1	1,448,354.0
2015	777,355.1	685,778.4	1,463,133.5
2016	786,964.2	698,818.7	1,485,782.8
2017	935,393.3	838,144.5	1,773,537.8

Figure 1.2 Malaysia Import, Export and Total Trade 2010-2017 (MYR)

Source: Malaysia External Trade Statistics (2018)

Strong growth in FDI as well as investors' preference to choose Malaysia as a FDI destination has allowed Malaysia to be listed in several world rankings. In a survey conducted by US-based BAV Consulting and the Wharton School of Business in the University of Pennsylvania, Malaysia is ranked first for the "Best Country to Invest In" (Adilla, 2017). Furthermore, the World Bank has ranked Malaysia at the 24th position in the 'Ease of Doing Business Report for 2017' (World Bank, 2018). Malaysia's strong performance in various international rankings and its impressive foreign direct investment track record reflects international investors' confidence to invest in the country. In view of that, the government relies on certain public-sector departments and agencies to govern and oversee its interaction with foreign parties.

When dealing with international clients who come from various cultural backgrounds, public service employees face numerous difficulties and challenges in achieving the desired performance because of obstacles such as cultural diversities and task complexities. As globalisation is also pushing Malaysia's public sector to compete dynamically with global players, it is therefore critical to equip public sector employees with the right attitude, skills, and competencies that will help them to

perform effectively and offer superior services to global customers (Vathanophas & Thai-ngam, 2007). In efforts to provide world class quality service, it is important to identify and explore new strategies to enhance the competitiveness of the Malaysian public service sector. This has heightened the need for a study to examine whether Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics will facilitate the performance of public service employees in Malaysia.

1.2 Problem Statement

Recently, governments across the world have come under increasing pressure to improve performance (Adams, Muir & Hoques, 2014). Among the most common problems faced by public organisations are to ensure that the services offered can fulfil the increasing expectations of their customers, as well as to meet the constant demand for higher performance (Ramseook-Munhurrun et al., 2010). This is because people's expectation of public services has been increasing, thus the public sector needs to be more responsive and efficient in carrying out their tasks (Robinson, 2003; Siddique, 2014). Moreover, failures in meeting customer's needs and expectations will lead to a rise in complaints against the public service delivery system, which can impose a negative impact on the reputation and performance of the public service sector.

New Straits Times Online in May, 30, 2018 by the title of 'Immigration Officer Filmed Assaulting Foreigner Suspended', reported about an immigration officer was caught on video hitting a Myanmar immigrant (Hammim & Hussein, 2018). The officer lost his temper because the immigrant failed to understand his instruction. This incident shows that failure to communicate effectively with people from different cultures could trigger a negative emotional response resulting in conflicts. Furthermore, the

officer's action was considered a violation of the organisation's code of ethics. Public organisations involved in delivering services for different groups of customers require a great deal of interaction and emotional involvement. In such a complex environment, there is a possibility the same problem might occur in other government agencies or departments. Several researchers (e.g., Hashim, Rashid & Wan Ismail, 2011; Munap et al., 2013) have conducted studies on Malaysian public service employees from various government agencies and departments, and the findings showed that customers were not satisfied with the service provided and the quality of service was below expectations. This shows that public service employees have failed to meet customers' expectations and this situation is critical because the public service also serves global clients who have high expectations, demand good quality service and they will compare our country's public service efficiency with those of other countries around the world. A plausible way of addressing issues like lack of proficiency and poor service delivery in public sector organisations is to identify the critical skills and competencies pertinent for increasing proficiency and professionalism when dealing with international customers.

The Malaysian government has spent a great deal of resources, time, and effort in seeking the best way to improve public sector performance. Since its independence in 1957, the Malaysian government has implemented numerous programs aimed at instilling moral values and integrity in the public service. Since the 1980s, proactive steps have been taken to promote concepts such as, 'Clean, Efficient, and Trustworthy' *(Bersih, Cekap, dan Amanah),* 'Integration of Islamic Values' *(Penerapan Nilai-nilai Islam),* 'Excellent Work Culture' *(Budaya Kerja Cemerlang),* 'Code of Work Ethics' *(Kod Etika Kerja),* 'Client's Charter' *(Piagam Pelanggan),* and 'ISO 9000'. The

government has also introduced the Government Transformation Program (GTP), in which the government intended to focus on improving public services in Malaysia (Government Transformation Programme, 2011). All these initiatives are indications of how serious the government is in ensuring that the public sector achieves appreciable performance levels. Despite these extensive efforts, the public service is still receiving complaints due to its lacklustre performance and lack of responsiveness to the people's needs (Tajuddin & Ahmad, 2013). Nevertheless, Malaysia, especially its public service, has continuously experienced problems pertaining to corruption, incompetency, complicated procedures, or delays in providing services, as well as lack of professionalism in carrying out its tasks (Siddique, 2007, 2013; Yahya et al., 2016). Failing to address these problems can lead to disparaging consequences not only to individual performances, but to the overall performance of an organisation.

Similarly, public sectors all over the world are also subjected to criticisms due to poor performance despite continuous efforts in extensive reforms with the focus of improving public sector efficiency (Fourie & Poggenpoel, 2017). This shows that there is an urgent need to look for new ways of improving public sector performance. For instance, Andrews, Boyne and Enticott (2006) stated that inadequate performance management was one of the factors that led to poor performance of local authorities in United Kingdom. Mutegi and Ombui (2016) investigated factors that caused poor performance of state corporations in Kenya and suggested that public sector agencies and corporations' performances need to be monitored through appropriate performance management system. Therefore, choosing appropriate performance measures is essential for performance management success.

Performance measurement is an important component in the management of an organisation as it reflects the level of growth and success of the organisation. Previously, productivity has often been used to measure performance in public sector organisations although there are other criteria that should be taken into consideration (Jackson, 1999; Stainer & Stainer, 2000; Ammons, 2004). Besides that, Wynne and Stringer (1997) and Horton (2000) asserted that employees' competencies are essential and have become the main element, as well as the actual indicator that represents individual performance and achievement. Additionally, Pilbeam and Corbridge (2006) asserted that organisational competitiveness and growth could be enhanced through worker's skills, knowledge, attitudes, and competencies. Therefore, it has been generally accepted that the success of an organisation depends on the quality and competency of its human resources. Besides that, workers who are skilful, as well as those who have acquired the competencies required by the organisations are regarded as valuable resources.

At present, Malaysia has 1.6 million civil servants, amounting to 10.8 percent of the labour force (Public Service Department, 2016). Hence, if the Malaysian public sector continues to receive criticisms due to the poor quality of service, it could affect the target set by Malaysia to become an entirely developed country by 2020. Therefore, in order to realise the aspiration of fellow Malaysians, the government workforces must be of its highest quality. In anticipating the challenges brought by globalisation, the public service has to be more efficient and the government should focus on developing the right attitudes, competencies and skills within the workforce that will help them to move in line with the requirements of the current work environment and

job requirements. This situation was addressed in the 11th Malaysia Plan report, as depicted below:

> "Malaysia aspires to become an advanced and inclusive nation by 2020. To realise this, Malaysia will require human capital with the knowledge and skills, as well as ethics and morality, to drive inclusive and sustainable economic growth". (11th Malaysia Plan 2016-2020)

The public sector cannot succeed without a talented global workforce, hence, the Malaysian Government needs to hire the right people with the right skills. The empirical evidence from the study will help the researcher to identify competencies or intelligences that could help public service employees to perform effectively and offer superior services to global clients. The findings of this study could be beneficial for policy makers who intend to develop employees' capabilities and improve public service performance.

The efficiency and the effectiveness of the public service delivery system is dependent on the quality of the public-sector workforce. According to Siddique (2006), as servants of the public, public officials are entrusted to serve people with the highest level of responsibility, integrity, and loyalty, as well as being responsible for their behaviour, actions, and performance. Thus, in order to cope with the increasing job demands, as well as to achieve greater levels of performance, the focus should not only be on improving the skills and knowledge of public servants, but attention should be on instilling positive work ethics and good moral values.

To deal with ethical misconduct and managing a workplace environment with a large number of employees can be very challenging. The occurrence of ethical misconduct on a worldwide scale has increased the awareness among many concerning work ethic issues (Arslan, 2001; Ali & Al-Owaihan, 2008; Kamri, Basir & Ramlan, 2017). According to Aslam (2012), workers are the company's greatest asset, and their behaviour has a profound impact on an organisation's success. In fact, the Malaysian government has taken much effort to instil and implement Islamic Work Ethics throughout all the public-sector organisations (Kumar & Rose, 2012); however, the success of its implementation is still questionable. Researchers have reported that Islamic Work Ethics improve the quality, as well as the performance of both the individuals and the organisation (Ali & Al-Owaihan, 2008; Kumar & Rose, 2010; Ahmad, 2011). Ali and Al-Owaihan (2008) stated that the spread of wealth and social welfare leads to positive development due to the contributions made by Islamic Work Ethics. The effectiveness of Islamic Work Ethics has been the focus of previous studies, especially related to work and individual related outcomes, such as change, commitment, job satisfaction, turnover (Yousef, 2001; Rahman et al., 2006; Rokhman, 2010), innovation (Kumar & Rose, 2010; Abbasi et al., 2012; Awan & Akram, 2012), and firm performance (Abbasi et al., 2012). However, the impact of Islamic Work Ethics on individual work performance has not been adequately addressed in the literature.

At present, the level of ethical integrity among Malaysians has remained a concern. Although the government has taken various measures to instil work ethics throughout the public administration; unfortunately, Malaysia has failed to vindicate itself from accusations of graft and corruption charges (Navaratnam, 2003; Leong, 2006;

Siddique, 2013). A report from Transparency International (TI) has indicated that the level of corruption in Malaysian public agencies had been quite high. In 2015, the Corruption Perceptions Index (CPI) showed that Malaysia was ranked in 54th place (with a score of 50 out of 100) (Transparency International, 2015). However, in 2016, Malaysia was ranked in 55th place (with the score of 49 out of 100) behind Singapore (7th), Hong Kong (15th), Taiwan (31st) and Brunei (41st) (Transparency International, 2016). Thus, immoral and unethical practices, such as bribery and corruption, in the public sector can erode the confidence among international investors towards the reliability and accountability of the Malaysian public service. The root of these problems could be due to non-adherence of individuals to ethical values and religious principles. Therefore, prior emphasis should be given to govern the moral and the ethical conduct of public service employees at the workplace.

A recent report by the Worldwide Governance Indicator (WGI) in 2017, indicated that Malaysia was ranked in 76th place in the 'Government Effectiveness' aspect. In fact, Malaysia was ranked below fellow neighbouring countries, such as Indonesia (54th), Philippines (51st), and Thailand (66th), whose public bureaucracies have been usually perceived to be inferior to Malaysia's (Worldwide Governance Indicator, 2018). In addition, the Global Competitiveness Report 2017-2018 had measured public sector competency and put Malaysia in 23rd place behind Singapore (3rd), Hong Kong (6th), and Taiwan (15th). Meanwhile, from the World Economic Forum's Executive Opinion Survey in 2017, inefficient government bureaucracy was ranked in 3rd place, whereas corruption was cited as the 6th biggest problem when conducting business in Malaysia (Global Competitiveness Report, 2017 - 2018). Figure 1.3 presents the most

problematic factors when running a business in Malaysia based on the World Economic Forum's Executive Opinion Survey 2017.

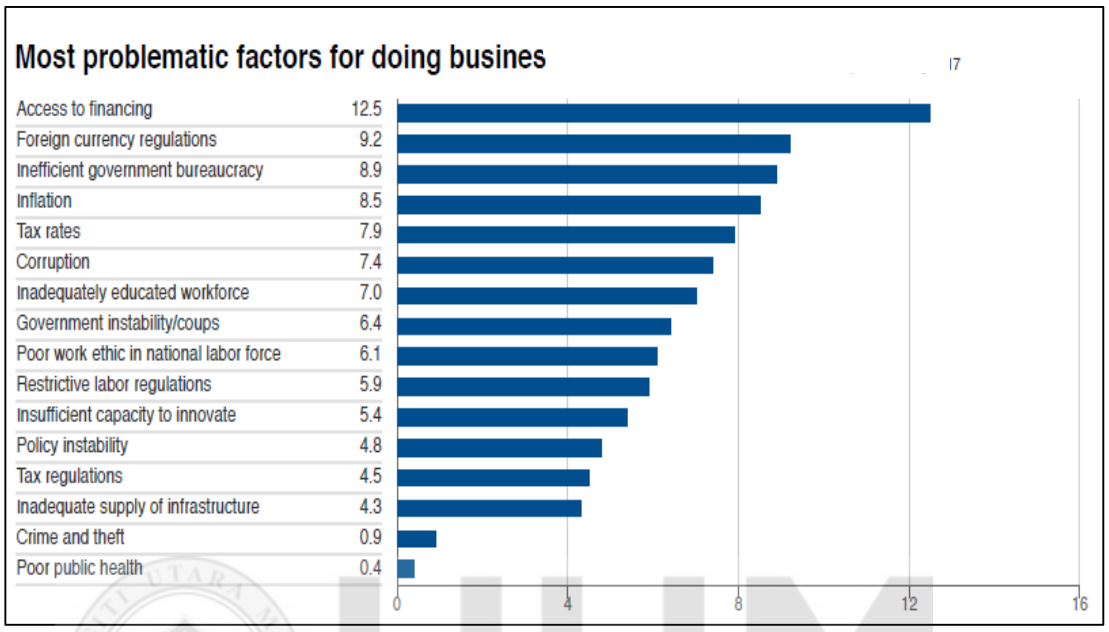

Figure 1.3 World Economic Forum's Executive Opinion Survey 2017: The Most Problematic Factors for Doing Business in Malaysia

Source: The Global Competitiveness Report 2017-2018

A study by Abdul Karim et al. (2012), has revealed that levels of bureaucracy and corruption play an essential role in influencing the inflow of Foreign Direct Investment (FDI) into Malaysia. In fact, high levels of corruption and bureaucracy have been proven to deter foreign investment into the country. Moreover, Malaysia has been characterised as a high-power distance country (Hofstede, 1984). High-power distance societies tend to accept and conform to authority, and organisation is more bureaucratic with a high degree of formality in the way it operates (Bialas, 2009; Hofstede, 2011). Therefore, people from high power distance cultures can tolerate more bureaucratic practices. In the contrary, it had been discovered that consumers from low-power distance expect fast delivery and better quality of services (Donthu &

Yoo, 1998). Consumers from low-power distance are most likely to complain when they receive poor service. Different countries have different cultures, and hence, customer behaviour and expectations also differ. As business becomes more globally connected, awareness and sensitivity towards other cultures are critical, so employees have to properly deal with customers from different cultures.

When interacting or dealing with people from different countries that do not share common cultural beliefs, values, attitudes, perceptions, expectations, and assumptions; communication barriers and conflicts can be even greater (Rohmetra & Arora, 2015). Therefore, in order to interact effectively with global clients as well as to overcome problems caused by cultural differences, public service employees should possess Cultural Intelligence. This is because, Cultural Intelligence allows people to predict what others are thinking so that they can react to their behavioural patterns in a culturally sensitive and appropriate manner. In fact, previous studies (e.g., Ang et al., 2007; Rose et al., 2010; Lee & Sukoco, 2010; Abdul Malek & Budhwar, 2013) have shown that those who are culturally intelligence can cope with cross-cultural conditions and perform their tasks more effectively. Thus, Cultural Intelligence is crucial for public sector employees who need to interact with international clients as part of their job.

In addition, employees play a vital role in delivering services to customers and they need to model their behaviour as expected by others. However, when employees are unable to satisfactorily perform their duties or engage in unethical behaviour at work, it can deteriorate relationships with clients and also damage the reputation of the organisation. Besides, past empirical studies (e.g., Ali, 1988; Yousef, 2000, 2001;

Rokhman, 2010; Murtaza et al., 2014) demonstrated that Islamic Work Ethics leads to positive work attitudes and behaviour. According to Awan and Akram (2012), Islamic Work Ethics does not only focus on completion of work and tasks, but it also helps to create good social relationship with others. Thus, being respectful and having a positive attitude when dealing with people from diverse cultural backgrounds is also important so that workers can behave appropriately and effectively in any given situation, and for this reason, public service employees need to strongly adhere to Islamic Work Ethics. Work ethics is not the only a factor that regulates employee behaviour as Emotional Intelligence also plays a significant role in how an individual manages behaviour.

Meeting or fulfilling the customer's different needs and expectations can be very challenging, and this situation can sometimes put the employee under pressure. Investors who wish to set up businesses in Malaysia for instance, need to apply for licenses and permits, as well as obtain approval from various authorities. However, due to the hierarchical and bureaucratic nature of Malaysian public organisations, international investors might feel frustrated by the slow approval process. Sometimes, dissatisfied customers might display their anger and frustration to the officer-in-charge. Sometimes, encountering stressful situation could cause the employee to lose emotional control and end up displaying negative emotions or reactions towards customers. Since Emotional Intelligence is the capability to identify and manage one's emotions and also of others effectively for motivational purposes (Goleman, 1995, 1998; Boyatzis et al., 2000), thus, Emotional Intelligence might help employees to increase their capability to build relationships with clients from all over the world and be more aware of the client's emotional needs during cross-cultural interactions. In

addition, employees can adapt their actions and behaviour to better manage client expectations.

An individual cannot succeed in life just with Cultural Intelligence and Emotional Intelligence, as Social Intelligence is also an important competency needed for work success. Social Intelligence is essential for employees to build proper social relationships, effective communication and good work relations with others. Barber et al. (2010) indicated that "Social Intelligence plays an important role in social domains, facilitating empathy, communication, and coordination of actions". According to Hsiang (2003), employees with high Social Intelligence can clearly understand their social or environmental role and thus, they are more committed to completing their tasks. In organisations that are customer service oriented, Social Intelligence enhances the employee's ability to observe customers, and thus, understand customer expectations, which could better facilitate completion of 'role-prescribed customer service' (part of formal job requirements) and 'extra-role customer service' (voluntary and helpful behaviour).

Scholars have acknowledged that interrelationship does exist between Cultural Intelligence, Emotional Intelligence and Social Intelligence (Kumar et al., 2008; Crowne et al., 2009; Crowne 2013a). Additionally, numerous studies have found that Cultural Intelligence, Emotional Intelligence and Social Intelligence are important for enhancing an individual's performance. Nonetheless, in a Malaysian context, the combined effects of Cultural Intelligence, Emotional Intelligence and Social Intelligence has not been explored, especially among public-sector employees. Cultural Intelligence, Emotional Intelligence and Social Intelligence have been

examined separately to test their capability to predict the performance of public sector employees (e.g., Gorji & Ghareseflo, 2011; Adetula, 2016). Previous empirical studies have shown that combining 'real-world' intelligence (e.g., Cultural Intelligence, Emotional Intelligence and Social Intelligence) and ethics could produce positive work outcomes (e.g., Vogelgesang, Clapp-Smith, & Palmer, 2009; Cabral & Carvalho, 2014; Allahyari, 2015). Given the lack of existing studies on the link between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and work performance, especially in the Malaysian public service sector, the current study had integrated the four constructs (Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics) into a single framework to study its effect on employees' work performance. Cultural Intelligence, Emotional Intelligence and Social Intelligence dimensions represent different capabilities and their level of influence on certain work outcomes might vary. Thus, the study aimed to explore which dimension of Cultural Intelligence, Emotional Intelligence, and Social Intelligence are the best predictor of public service employees' work performance

In a cross-cultural situation, understanding cultural differences creates difficulties for the employees; thus, Islamic Work Ethics will help to guide one's behaviour and the possibility of displaying negative reactions can be minimized. Prior studies have demonstrated that Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics were positively related to employee's performance. Therefore, it is expected that public service employees who adopt Islamic Work Ethics, coupled with Cultural Intelligence, Emotional Intelligence, and Social Intelligence abilities, are more sensitive towards different cultures and are skilful in handling the evolving environments to reach the anticipated performance outcome. In this study,

Cultural Intelligence, Emotional Intelligence and Social Intelligence were proposed as important skills that need to be possessed by public service employees so that they can perform their tasks more efficiently in cross-cultural situations. To date, the public sector has played a crucial role as a core strategic investor and thus, a driver of the economy. Faced with growing competition from other emerging destinations of investment, it is very important that the concern of international investors and importers are taken care of and thus, public servants must be ready to put the interest of the business first. Evidence on the availability of talented and skilful public workforce can be important factor in attracting more foreign investment and international trade into the country.

Numerous studies have discovered that Islamic Work Ethics positively mediates the relationship between trust and knowledge sharing (Mursaleen et al., 2015), locus of control, role conflict and role ambiguity (Yousef, 2000), as well as transformational leadership and work outcome (Rokhman, Rivai & Adewalee, 2011). Thus, the use of Islamic Work Ethics as a mediating variable is evident in the literature. However, whether Islamic Work Ethics mediates the relationship between 'real world' intelligence and individual work performance has remained unanswered. A novelty of the current study is that in addition to testing the link between Islamic Work Ethics and work performance, this study intended to investigate whether Islamic Work Ethics mediates the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and work performance of public service employees in Malaysia.

1.3 Research Questions

1. Do Cultural Intelligence (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence), Emotional Intelligence (self-emotion appraisal, others' emotion appraisal, use of emotion, and regulation of emotion), Social Intelligence (social information processing, social skills, and social awareness) and Islamic Work Ethics significantly influence work performance (task and contextual performance) of public service employees in Malaysia?
2. Do Cultural Intelligence (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence), Emotional Intelligence (self-emotion appraisal, others' emotion appraisal, use of emotion, and regulation of emotion), and Social Intelligence (social information processing, social skills, and social awareness) significantly influence Islamic Work Ethics of public service employees in Malaysia?
3. Does Islamic Work Ethics mediate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and work performance of public service employees in Malaysia?

1.4 Research Objectives

Based on the above discussion, the main objectives of this study are:

1. To examine the effects of Cultural Intelligence (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence), Emotional Intelligence (self-emotion appraisal, others' emotion appraisal, use of emotion, and regulation of emotion), Social Intelligence (social information processing, social skills, and social awareness) and Islamic Work

Ethics on work performance (task and contextual performance) of public service employees in Malaysia.

2. To investigate the relationship between Cultural Intelligence (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence), Emotional Intelligence (self-emotion appraisal, others' emotion appraisal, use of emotion, and regulation of emotion), Social Intelligence (social information processing, social skills, and social awareness) and Islamic Work Ethics among public service employees in Malaysia.
3. To determine the mediation effect of Islamic Work Ethics on the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and work performance of public service employees in Malaysia.

1.5 Scope of the Study

The purpose of the present study was to investigate the effects of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics on employees' work performance as well as to further examine the role of Islamic Work Ethics as a mediating variable in the relationship between independent variables (Cultural Intelligence, Emotional Intelligence and Social Intelligence) and the dependent variable (individual work performance). This study focused on two main agencies under the Ministry of International Trade and Industry (MITI) namely, the Malaysian Investment Development Authority (MIDA) and the Malaysia External Trade Development Corporation (MATRADE). MIDA is a government agency that promotes investment and provides advisory assistance to international investors who wish to set up businesses in Malaysia. While MATRADE is a government agency responsible for developing and promoting Malaysia's exports to other countries. The

selection of MIDA and MATRADE employees as the main context of the study was due to the nature of their job, which requires them to interact with global clients.

The respondents were selected by using the purposive sampling method. First, MIDA and MATRADE units or departments that were specifically involved in foreign investment and international trade activities were identified. Then, only employees who serve and interact with international clients as part of their job were be selected to take part in this survey.

1.6 Significance of the Study

There are several reasons why this study is significant. First, this study investigated the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance, through a model drawn from Multiple Intelligence Theory and Individual Differences Theory. One of the principles of Multiple Intelligence Theory is that the various types of intelligence are not isolated; they can interact with one another in an individual to yield a variety of outcomes (Gardner, 1983; Moran & Gardner, 2006). This means that different types of intelligence should intermix within an individual to produce a meaningful achievement or accomplishment. Gorji and Ghareseflo (2011) had shown that there was a significant link between Cultural Intelligence, Emotional Intelligence, and employees' performance. Adetula (2016) found that a combination of Emotional Intelligence and Social Intelligence exhibited a positive and significant relationship with job performance. The results provide evidence that amalgamation of Emotional Intelligence and Social Intelligence leads to superior job performance. Thus, the current study intended to investigate whether that the combination of Cultural

Intelligence, Emotional Intelligence and Social Intelligence could provide a higher predictive contribution to job performance.

Employees differ in terms of intelligence and capabilities, and these differences influence the way they perform their work and how they react to the pressures that exist in an organisation. Thus, to ensure that the employee's work performance is at maximum potential, it would be advantageous for organisations to understand that certain types of intelligence or competencies are necessary for a successful workforce. Imai and Gelfand (2010) revealed that a person with a higher level of Cultural Intelligence is more likely to engage in more integrative negotiation strategies and to invest more cognitive effort by accurately understanding the counterpart's culture. This means that Cultural Intelligence can help employees to cope with cross-cultural situations, as well as enable them to predict and respond to varying customer needs and expectations across the globe. Meanwhile, Blocker (2010) conducted a study on Emotional Intelligence among real estate agents and the result showed that employees who possess a high degree of Emotional Intelligence have a better chance of running a successful business transaction. This is because understanding the customer's emotional state results in a stronger and more positive relationship between both parties, and finally, increases the chance of a successful business dealing. Cultural differences can lead to problems in interpersonal relationships and communication. Past research has provided strong evidence of a significant relationship between Social Intelligence and intercultural communication sensitivity (Dong et al., 2008; Bosuwon, 2017). Hence, findings from these studies have shown that Social Intelligence can help individuals to be more competent in intercultural communication.

Existing theoretical and empirical studies have confirmed the importance and proficiency of Cultural Intelligence, Emotional Intelligence, and Social Intelligence in work environments. In addition, these types of intelligence are also claimed to be effective tools for individuals to cope with cross-cultural conditions, as well as to improve job performance, and this evidence has triggered the researcher to empirically examine the influence of Cultural Intelligence, Emotional Intelligence, and Social Intelligence on work performance of Malaysian public-sector employees.

Secondly, findings from the current study will provide empirical support to understand how Islamic Work Ethics could help to produce positive work outcomes among employees. Ali and Al-Owaihan (2008) indicated that Islamic Work Ethics complemented a business when it was conducted in a conducive atmosphere because it results in greater performance and better success. According to Hayaati (2007), Islamic ethics is based on a set of moral and ethical values that govern the individual's behaviour, action, and thinking. Employees' attitude towards their work will have an impact on their behaviour and also their quality of work. Thus, employees who embody strong work ethics would have higher moral standards in order to perform their tasks professionally and feel more responsible for their job performance.

Islamic Work Ethics provides a standard for employees to strive for as well as articulate a special sense of responsibility; thus, it should have an integral concern in government administration and public services in Malaysia. In spite of its importance, attempts to empirically examine the effects of Islamic Work Ethics on work performance in a cross-cultural context in Malaysia have been very limited. Furthermore, the role of work ethics as a mediator in influencing the relationship

between an individual's ability and job performance has yet to be empirically proven. Therefore, this study has a significant value at the theoretical level since it investigates the mediating effect of Islamic Work Ethics on the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and work performance among public service employees in Malaysia.

Thirdly, the Theory of Job Performance has depicted that job performance has a multi-dimensional nature (Borman & Motowidlo, 1993; Campbell, Gasser, & Oswald, 1996). However, previous studies on the implication of Cultural Intelligence, Emotional Intelligence, and Social Intelligence on job context tend to ignore the multi-dimensional aspect of job performance. As such, this study is significant because it investigates further the influence of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics on two categories of job performance outcomes, namely task performance and contextual performance. Therefore, the current research is expected to lead to a more comprehensive investigation of the roles of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics in explaining the variation in employee's work performance.

Besides investigating the levels of Cultural Intelligence, Emotional Intelligence, and Social Intelligence among public service employees in Malaysia, this study also aimed to identify which construct of intelligence (Cultural Intelligence, Emotional Intelligence or Social Intelligence) is the best predictor for employees' work performance. Each dimension of Cultural Intelligence, Emotional Intelligence and Social Intelligence has different effects on work outcome; therefore, it would be interesting to determine which dimension of Cultural Intelligence, Emotional

Intelligence, and Social Intelligence best predicts task and contextual performances. It is expected that empirical findings from this study will provide some evidence to various parties, especially potential foreign investors and the Malaysian Government on the capability of public service employees to apply and utilise their Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics in facilitating effective cross-cultural interaction, developing the ability to understand and manage their own emotions, adapting to a diverse social context, as well as handling difficulties and pressures in carrying out complex tasks in the workplace.

1.7 Contribution of the Study

This study has three main contributions, namely theoretical, managerial and practical contributions. First, a theoretical model was developed, which involved the applications of Multiple Intelligence Theory and Individual Differences Theory, in the study that extended the literatures on Cultural Intelligence, Emotional Intelligence, Social Intelligence, and individual work performance. The research also contributed to the theory by combining the key variables of the study (Cultural Intelligence, Emotional Intelligence and Social Intelligence) with Islamic Work Ethics, which was predicted to mediate the relationship between individual's intelligence (Cultural Intelligence, Emotional Intelligence and Social Intelligence) and work performance.

There are numerous studies pertaining to Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics. However, all these constructs were examined separately to test their capabilities in predicting individual work performance. Furthermore, not much attention has been given to examining the association between Cultural Intelligence, Emotional Intelligence, Social Intelligence,

Islamic Work Ethics, and work performance. Therefore, the current research investigated the combined effects of Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics, and individual work performance that have not been explored before. By examining the links between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics, and work performance, it will help the researcher to validate the association between these variables.

Another theoretical contribution of this study is the investigation of factors that might influence public service performance in Malaysia. Most previous studies (e.g., Firdaus 2005; Agus, Baker & Kandampully, 2007; Ilhaamie, 2010) have concentrated on measuring service quality in the Malaysian public service sector. Nonetheless, very few studies have explored the competencies or factors that enhance the performance of public service employees in Malaysia. Besides, studies on the concept of public service performance in Malaysia have predominantly focused on the context of the organisation (e.g., Agus, Barker & Kandampully, 2007; Siddiquee, 2008; Ilhaamie, 2010), but fewer empirical studies have looked into the context of individual performance. Therefore, this study was designed to examine the area of performance in the context of individuals. The success of the public service sector should be harnessed based on high quality and competent workers. Therefore, it is essential for public service organisations to identify the appropriate competencies that could help to enhance employees' work performance in response to the challenges of dealing with different cultural and competitive working environments. Finally, the expected outcomes from this study will add to the existing corpus of knowledge in the fields of

psychology, human resource management, and cross-cultural management studies in Malaysia.

Aside from the theoretical contributions, this study is also expected to make an important managerial contribution. In order to formulate a competitive global business plan and to develop more effective strategies to strengthen their employees' capabilities, the management of a public service organisation needs to understand the dimensions and roles of Cultural Intelligence, Emotional Intelligence, and Social Intelligence. Alon and Higgins (2005) claim that the increase in globalisation would make Emotional Intelligence and Cultural Intelligent skills more relevant for the entire organisation. In addition, Boyatzis and Saatcioglu (2008) confirmed that Emotional Intelligence and Social Intelligence competencies that strongly contribute to managerial and leadership effectiveness can be nurtured through educational program. Furthermore, many international organisations have undertaken programs to train individuals in Cultural Intelligence (Bean, 2006; Young, 2007; MacNab et al., 2012), Emotional Intelligence (Zijlmans et al., 2011; Pilkington et al., 2012; Chan & Nejat, 2012) and Social Intelligence (Masi, et al., 2011; Lemery-Chalfant et al., 2016). This means that Cultural Intelligence, Emotional Intelligence and Social Intelligence can be improved through learning and practice. Thus, this research highlights the growing potential of Cultural Intelligence, Emotional Intelligence, and Social Intelligence in the workplace.

From a practical perspective, this study is important for organisations with employees who are frequently involved in cross-cultural interactions. It is essential to investigate which intelligence construct (Cultural Intelligence, Emotional Intelligence or Social

Intelligence) is the strongest predictor to work performance so that the particular construct can be prioritised as a criterion for hiring employees. Besides, the expected findings can be a useful foundation or basis for the Human Resource Management (HRM) department to employ, promote, and train workers for dealing effectively with international clients. Furthermore, the findings will also enable the management to pay more attention to the development of employees and training programs in order to improve their ability and further produce a better global workforce.

1.8 Operational Definition

1.8.1 Cultural Intelligence

Cultural Intelligence refers to an individual's capability to effectively interact and relate with people from diverse cultural background. Cultural Intelligence comprises four dimensional constructs namely, Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence.

1.8.1.1 Knowledge Cultural Intelligence

Cognitive skills that a person uses to learn about values, norms and behaviours of other cultures.

1.8.1.2 Strategy Cultural Intelligence

An individual's ability to use mental processes to understand other cultures.

1.8.1.3 Drive Cultural Intelligence

An individual's motivation to acquire knowledge about other cultures and easily adapt to changes in environments.

1.8.1.4 Action Cultural Intelligence

The ability of an individual to interpret and use appropriate verbal and non-verbal cues during cross-cultural interaction.

1.8.2 Emotional Intelligence

A person's ability to perceive the emotions of oneself and others, to effectively regulate emotions, and to use emotion to guide behaviour and actions.

1.8.2.1 Self-emotional appraisal

The ability of an individual to accurately perceive one's own emotions as well as to adjust and express emotions naturally.

1.8.2.2 Others' emotional appraisal

An individual's ability to perceive and understand other peoples' emotion.

1.8.2.2 Regulation of emotion

The process by which individuals modify their emotional response which influence the type (e.g., which emotions they have), time (e.g., when they have them), and quality of the emotion (e.g., how they experience and express their emotions).

1.8.2.3 Use of emotion

An individual's ability to utilize emotion to guide thinking and behaviour as well as generate positive emotions that help facilitate better problem-solving skills and creativity.

1.8.3 Social Intelligence

The ability to understand other people, interpret the situation and respond appropriately in different social settings.

1.8.3.1 Social information processing

Social information processing focuses on cognitive operations associated with understanding and predicting other people's behaviour and feelings.

1.8.3.2 Social skills

A person's knowledge and ability to perform skills necessary to behave competently in social interactions.

1.8.3.3 Social awareness

Individual's ability to manage relationships and gain a better understanding of others' true feelings or intention.

1.8.4 Islamic Work Ethics

A set of moral principles that govern the way people behave in the workplace. Islamic Work Ethics place great emphasize on hard work, pure intentions, and balance in one's life.

1.8.5 Work Performance

A set of behaviours that employees engage in so that they can effectively perform specific tasks and activities in order to achieve the organisation's goals. Work performance is a multidimensional construct that consists of task performance (in-role behaviour) and contextual performance (extra-role behaviour).

1.8.5.1 Task Performance

In-role behaviours that are part of the formal job-description that contributes to organizational functioning.

1.8.5.2 Contextual Performance

Extra-role behaviours which are not formally part of the job that support the social and psychological environments in an organisation.

1.9 Organisation of the Thesis

This thesis is divided into five chapters. Chapter one presents the introduction and overview of the study. Chapter Two discusses the Multiple Intelligence Theory and Individual Differences Theory and presents the theoretical framework of the study followed by literature reviews pertaining to the main variables. Chapter Three explains the methodology of the study. This includes the research design, sampling technique, research instrument, data collection procedure, and data analysis technique. Chapter Four reports on the results and findings of the study. Data analysis and hypotheses testing were also discussed in this chapter. Finally, Chapter Five provides a detailed discussion of the findings, contributions of the current study, limitations of the research, directions for future studies and conclusion.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The chapter provides a review of Multiple Intelligence Theory and Individual Differences Theory that underpins the theoretical framework of this research. Then, an overview of the theoretical literature and empirical studies on Cultural Intelligence (CQ), Emotional Intelligence (EQ), Social Intelligence (SQ), as well as Islamic Work Ethics (IWE), is discussed. On top of that, further elaboration on the relationships between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics, and job performance is presented in the middle of this chapter. At the end of the chapter, the theoretical framework and the hypotheses derived from the literature review are presented.

2.2 Multiple Intelligence Theory

Cultural Intelligence, Emotional Intelligence and Social Intelligence have been claimed to be the theoretical extension of Gardner's Theory of Multiple Intelligence (Earley & Ang, 2003; Law, Wong, & Song, 2004; Alon & Higgins, 2005). Howard Gardner, a professor of education at Harvard University, revolutionised the view on intelligence by introducing Multiple Intelligence Theory (MIT) in his book entitled '*Frames of Mind'* in 1983. Gardner disagreed with the traditional approach, which

considers intelligence as a single human capacity that can only be measured via intelligence quotient (IQ) tests. Furthermore, he believed that IQ tests only measure a person's linguistic, logical, and spatial intelligence. Besides, a previous study by Hedlund and Sternberg (2000) contended that IQ only measured linguistic and logical-mathematical capabilities, which only represented 20 to 30 percent of achievement in life.

Another limitation of IQ tests is that it measures a different mixture of cognitive abilities, however IQ scales do not take into account many other important abilities such as interpersonal or kinaesthetic skills (Wellington, 2006), social skills (Dufour & Curtis, 2011) and creativity (Kaufman, 2015). Moreover, Murdoch (2007) claimed that testing one's intelligence by using the traditional way can lead to cultural bias. According to Wellington (2006), IQ tests can be biased against non-Westerners since majority of the scales were designed to measure specific skills aimed particularly for Western industrial societies. Thus, results of IQ tests could be invalid when used on individuals from different cultural or linguistic backgrounds. Realising that people in different environments require different sets of intelligence to adapt and be successful, Gardner (1983) proposed an idea in which intelligence is a concept that has many components in his Multiple Intelligence Theory.

Gardner had conceptualized intelligence as "the capacity to solve problems or to fashion products that are valued in one or more cultural setting" (Gardner, 1983, p.160). He claimed that different categories of intelligence are required to deal with various types of problems. In his second book, '*Intelligence Reframed'*, Gardner redefined intelligence as "a biopsychological potential to process information that can

be activated in a cultural setting to solve problems or to create valuable products in a culture" (Gardner, 1999, p. 33). Apart from that, the Multiple Intelligence Theory also suggests that each individual possesses different types of intelligence that leads to different patterns of thinking, solving problems, as well as learning, and consequently, each individual develops a distinctive 'cognitive profile'.

In his first book, Gardner (1983) posited that there are seven forms of human intelligence, comprising linguistic, logical mathematical, spatial, bodily-kinaesthetic, naturalistic, musical, and personal intelligence. In 1999, he added two types of intelligence, which were naturalistic and existential intelligence. Gardner (1983) explained that his conceptualisation of personal intelligence is based on intrapersonal (emotional) intelligence - the competence to understand the self and to apply it effectively in life, and interpersonal (social) intelligence - the competence to understand other people. According to Gardner (1983), although each individual possesses different types of intelligences to different degrees, everyone has the capability to stimulate all the intelligences in different conditions and use these intelligences in different and varying combinations. To be successful in life an individual must learn how to use their creative minds more productively.

Triarchic Theory (Sternberg, 1984) is a theory of human cognition that complements Gardner's Theory of Multiple Intelligences. Triarchic Theory also focuses on multiple abilities and believes that human beings have a different profile of intelligences. Sternberg defined intelligence as "a mental activity directed towards purposive adaptation to, as well as selection and shaping of, real-world environments relevant to one's life" (Sternberg, 1985, p. 45). Sternberg in his book, '*Beyond IQ: A Triarchic*

Theory of Human Intelligence', asserts that intelligence has less to do with academic success, but more to do with success in the real world, especially for professional and social contexts. In the late 1990s, Sternberg changed the name of the theory from Triarchic Theory of Intelligence to the Theory of Successful Intelligence.

Gardner's theory of Multiple Intelligences and Sternberg's Theory of Successful Intelligence both concentrate on multiple intelligences. Both scholars contended that people have the ability to cultivate each of the intelligence, but some people may have the ability to develop only one type of intelligence or more than others (Gardner, 1983; Sternberg, 1996). Therefore, a person can appear more intelligent in one field over another. Equally, the same rule applies to public sector employees, whereby there are high and low achievers. Some people can learn faster, while some may apply their knowledge and specific types of intelligences more effectively in different circumstances.

Sternberg's (1984, 1985, 1996) Triarchic Theory proposed that intelligence comprises of three major aspects namely, analytic, creative, and practical. He suggests that when solving problems that require intelligence, three fundamental aspects of intelligence come into play: the context in which 'intelligent' behaviour takes place is important (contextual sub-theory); the role of novelty and experience in solving the task (experiential sub-theory); as well as the underlying processes of intelligent behaviour (componential sub-theory). Thus, Sternberg (1984) believes that real-life success can be achieved when an individual can balance the three types of intelligences effectively and one must be able to recognise when to apply the learned information, as well as knowledge, to a given real world situation. This means that if individuals are strong in

certain domain, they need to build on that strength, but if they are weak in other domain, they need to search for ways to improve in that area.

The challenges in carrying out business in the era of globalisation have created a new requirement to measure the success of individuals and organisations. In fact, there has been a surging interest on real world intelligences, such as Cultural Intelligence, Emotional Intelligence and Social Intelligence in examining the nature of performances in organisations. Thus, combining Cultural Intelligence, Emotional Intelligence and Social Intelligence skills can be a new strategy for achieving competitive advantage in the global business environment. Based on Sternberg and Detterman's (1986) multiple-loci of intelligence, Earley and Ang (2003) have theorised Cultural Intelligence as a multi-dimensional construct with mental (metacognitive and cognitive), motivational, and behavioural components, each with different roles and effects to help individuals to adapt in culturally diverse environments.

On the other hand, Social Intelligence and Emotional are based on part on the intrapersonal and interpersonal intelligences, as described by Gardner's (1983) Multiple Intelligence. Gardner's intra-personal and inter-personal intelligences highlight the role of non-cognitive abilities in handling emotional and social problems. Previously, scholars have agreed that there were linkages between Cultural Intelligence, Emotional Intelligence, and Social Intelligence (Crowne et al., 2008; Phatak & Salunkhe, 2009; Crowne, 2013a), but attempts to empirically examine the relationships between these constructs are limited. Therefore, it is essential to examine

the roles of Cultural Intelligence, Emotional Intelligence and Social Intelligence play in predicting individual's work performance.

2.3 Cultural Intelligence (CQ)

Globalisation has increased cross-cultural interactions, which in turn, has led to the need for knowledge and competence about cultural differences. Working with people from different cultures can be very challenging because cultural barriers can cause misunderstandings that lead to difficulties in interactions (Amiri et al., 2010; Molinsky, 2013). In order to function effectively in a global business environment, public sector employees must be equipped with the competency to develop interactions and dealings with individuals from diverse cultural backgrounds. Cultural Intelligence is one of the capabilities required for global employees, as it can help them develop positive interactions with others and in turn produce a productive work environment.

The Cultural Intelligence concept is related to cross-cultural competence, which is also known as intercultural competence or intercultural sensitivity. According to Johnson et al. (2006), Cultural Intelligence reflects antecedents of cross-cultural competence in an international business context. Moreover, Johnson et al., (2006, p. 534) defined cross-cultural competence as "an individual's effectiveness in drawing upon a repertoire of skills, knowledge, and attributes needed to work successfully with people from different national cultural backgrounds, at home or abroad". Recent reviews of cross-cultural competence models, (Holt & Seki, 2012; Ang et al., 2013; Leung et al., 2014) discovered that there were about 30 cultural competence models with over 300 notions to explain the nature of cross-cultural competence. The cross-cultural competence models vary in terms of scope because some models focus on traits,

attitudes, worldviews, or capabilities (Spitzberg & Changnon, 2009; Leung et al., 2014).

One promising cross-cultural competency assessment instrument is Cultural Intelligence, which focuses on measuring individual intercultural capabilities (Matsumoto & Hwang, 2013). In fact, most cross-cultural competency models only measure one or two of the four dimensions of Cultural Intelligence (behavioural, motivational, cognitive, and metacognitive dimensions). So far, none of the models has drawn upon the theories of intelligence or embraced all four facets of Cultural Intelligence (Ang & Van Dyne, 2008; Van Dyne, Ang & Koh, 2008). Cross-cultural competence tends to emphasize more on specific competencies and skills required to cope with cross-cultural situations; however, Cultural Intelligence offers a more comprehensive approach that concentrates on a wide range of traits and behaviours one should possess in order to successfully navigate diverse cultural contexts (Leung, et al., 2014). Hence, cross-cultural competence can be considered as a result of Cultural Intelligence, which means an individual with a high level of Cultural Intelligence inevitably has a high level of cross-cultural competency.

2.3.1 Definition and Conceptualization of Cultural Intelligence

Cultural Intelligence has been defined by a number of distinguished scholars (e.g., Earley, 2002; Earley & Ang, 2003; Thomas & Inkson, 2004; Earley & Mosakowski, 2004; Earley & Peterson, 2004; Earley, Ang & Tan, 2006; Thomas, 2006; Ang et al., 2007; Thomas et al., 2008). The concept of Cultural Intelligence was introduced by Earley (2002) who claimed that a person's capability to adjust to diverse cultural settings is categorised into three main components, such as cognitive, motivational,

and behavioural. Earley (2002) believes that effective intercultural communication can be achieved when an individual collaborates well with those from diverse social and cultural backgrounds. Furthermore, in a book entitled '*Cultural Intelligence: Individual Interactions across Cultures*', Earley and Ang (2003, p.59) defined Cultural Intelligence as "a person's capability to adapt effectively to new cultural contexts". Cultural Intelligence provides individuals with a coping mechanism to adapt themselves and to work effectively in diverse cultural environments.

Building on Earley's (2002), and Ting-Toomey's (1999) ideas, Thomas and Inkson (2003), as well as Thomas (2006) proposed a new conceptualization of Cultural Intelligence. In the book entitled '*Cultural Intelligence: People Skills for Global Business*', Thomas and Inkson (2003) believed that the amalgamation of cultural knowledge, mindfulness (the capability to direct attention in a reflective and creative way to behave in diverse cultural settings), and behavioural skills contributes to the development of Cultural Intelligence. Besides, Cultural Intelligence is defined as "the ability to interact effectively with people who are culturally different" (Thomas, 2006, p.80) and consists of three components, namely knowledge, mindfulness, and behavioural skills. This conceptualization was later refined by Thomas et al., (2008, p. 126), who defined Cultural Intelligence as "a system of interacting knowledge and skills, linked by cultural metacognition that allows people to adapt to, and shape the cultural aspects of their environment".

Moreover, Earley and Mosakowski (2004) stated that Cultural Intelligence has three dimensions, such as cognitive, physical, and emotional or motivational with each representing the head, body, and heart. More specifically, Cultural Intelligence is "a

seemingly natural ability to interpret someone's unfamiliar and ambiguous gestures the way that person's compatriots would, and colleagues would, even to mirror them" (Earley & Mosakowaski, 2004, p.140). In the context of this research, Cultural Intelligence is defined as "an individual's capability to function and manage effectively in a cross-cultural situation" (Ang et al., 2007). Dealing with international investors and clients, public-service employees need to possess Cultural Intelligence so that they can effectively manage and serve customers from diverse cultural backgrounds. The review of Cultural Intelligence definitions is summarized in Table 2.1 below.

Table 2.1

Definitions of Cultural Intelligence

Author (s)	Definitions	Constituent Elements
Earley, 2002; Earley & Ang, 2003	"…a person's capability to adapt effectively to new cultural contexts."	(Cognitive including metacognitive) Motivational Behavioural
Thomas & Inkson, 2003	"…involves understanding the fundamentals of intercultural interaction, developing a mindful approach to intercultural interactions, and finally building adaptive skills and a repertoire of behaviour so that one is effective in different intercultural situations."	Knowledge Mindfulness Behavioural Skills
Earley & Mosakowski, 2004	"…a seemingly natural ability to interpret someone's unfamiliar ambiguous gestures in just the way that person's compatriots and motivational colleagues would, even to mirror them."	Cognitive Physical Emotional/Behaviour

Continue

Author (s)	Definitions	Constituent Elements
Thomas, 2006	"…the ability to interact effectively with people who are culturally different."	Knowledge Mindfulness Behaviour
Ang et al., 2007	"…an individual's capability to function and manage effectively in culturally diverse settings."	Cognition Metacognition Motivation Behaviour
Thomas et al., 2008	"…a system of interacting knowledge and skills, linked by cultural metacognition, that allows people to adapt to, select, and shape the cultural aspects of their environment."	Cultural Knowledge Cross-Cultural Skills Cultural Metacognition

The theoretical foundation for the introduction of the Cultural Intelligence concept is based on Sternberg and Detterman's (1986) framework of Multiple Intelligence. Sternberg and Detterman (1986) proposed intelligence as having different 'loci' within individual: metacognition, cognition, and motivation are classified as *mental* capabilities that reside within the head, while overt actions are classified as *behavioural* capabilities. This theoretical framework is part of Gardner's (1983) view of Social Intelligence, which refers to inter- and intra-personal intelligence that are related to self-regulation and interpersonal relations. Based on this view, Earley and Ang (2003), proposed that Cultural Intelligence is a multidimensional construct that consists of mental (meta-cognitive and cognitive), motivational, and behavioural components that act specifically for solving cross-cultural difficulties. Nonetheless, Ang and Van Dyne (2008) then refined the Cultural Intelligence concept and proposed that Cultural Intelligence comprises four dimensional constructs namely, metacognitive, cognitive, motivational, and behavioural dimensions.

Meanwhile, Livermore (2008) introduced a new dimensional model for Cultural Intelligence (refer to Figure 2.1) that presents Cultural Intelligence as a four-step process comprising Drive Cultural Intelligence (Motivational Intelligence), Knowledge Cultural Intelligence (Cognitive Intelligence), Strategy Cultural Intelligence (Meta-cognitive Intelligence), and Action Cultural Intelligence (Behavioural Intelligence). In 2010, Livermore wrote a book entitled "*Leading with Cultural Intelligence: The New Secret to Success*" that discussed the importance of Cultural Intelligence for global business leaders and students. Livermore (2010) indicated that Cultural Intelligence contributes to individual and organisational performances, as it helps to provide motivation, understanding, and strategy to deal with cultural uncertainties. Then, Livermore (2011) introduced a book entitled '*The Cultural Intelligence Difference: Master the One Skill You Can't Do Without in Today's Global Economy*', which discusses more on appropriate ways to develop Cultural Intelligence skills. Livermore (2015) claimed that developing Cultural Intelligence skills is important for both individuals and organisations to achieve success in today's global economy. He also identified the need for leaders to develop the ability to distinguish between what's universal, cultural, and personal as important indicators of Cultural Intelligence. Moreover, with the increase in globalisation, employees find themselves working with people from diverse cultural backgrounds. Hence, mastering Cultural Intelligence might help individual workers and professionals to cope with cross-cultural conditions, as well as to develop effective communications with international clients.

Figure 2.1 Cultural Intelligence (CQ) Model

Source: Livermore (2008)

2.3.2 Cultural Intelligence as a Multidimensional Construct

Cultural Intelligence is composed of four different capabilities (Strategy Cultural Intelligence, Knowledge Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence) and each of the four capabilities is interrelated (Van Dyne, Ang, & Livermore, 2010).

Drive Cultural Intelligence (Motivational) reflects a person's ability to direct interest and energy to learn, as well as to adapt to diverse cultural environments (Ang et al., 2007). Drive Cultural Intelligence is a source of motivation and it is also an important component of Cultural Intelligence. Centred on intrinsic interest, individuals with high Drive Cultural Intelligence can focus their attention and energy on cross-cultural issues (Deci & Ryan, 1985) while improving their cross-cultural competency (Bandura,

2002). According to Livermore (2010), Drive Cultural Intelligence refers to a person's motivation to demonstrate interest, confidence, and effort to acclimatise in a cross-cultural environment.

Knowledge Cultural Intelligence (Cognitive) is the process of acquiring knowledge related to customs, practices, and conventions of other cultures through education and professional experience (Ang et al., 2007). Besides, it also involves the process of acquiring information about the country's economic, legal, and social systems (Triandis, 1994). When individuals understand cultural similarities and differences, they have greater respect for systems that influence and form the social interaction style in a culture. Ang and Inkpen (2008) believe that people with high Knowledge Cultural Intelligence are more competent in their ability to communicate with societies from different cultural settings.

Strategy Cultural Intelligence (***Meta-cognitive)*** focuses on the mental process involved in seeking knowledge of other people's cultures and the ability to control their thought process when they are in a different cultural environment (Flavell, 1979). According to Livermore (2010), Strategy Cultural Intelligence denotes how a person utilises his or her knowledge and develops plan in terms of managing and adopting multi-cultural experiences. Those who possess high Strategy Cultural Intelligence are more sensitive and attentive of other people's cultures preferences during the interaction (Ang et al., 2007). Besides that, they will try to better understand their own cultural assumptions, respond in a more positive way, and adapt their cultural knowledge, especially when communicating with foreigners (Ang & Inkpen, 2008).

Action CQ (Behavioural) refers to the ability of a person to use his or her verbal and nonverbal communication skills appropriately when socializing with individuals from diverse cultural backgrounds (Ang et al., 2007). According to Gudykunst, Ting-Toomey, and Chua (1988), individuals with high Action Cultural Intelligence demonstrate appropriate actions based on various types of verbal and non-verbal skills, for instance, using words, facial expressions, gestures, and tone of voice that are appropriate with other cultures.

To date, most studies on theoretical and empirical Cultural Intelligence are dependent on the Cultural Intelligence framework developed by Ang et al., (2007), which is known as the Cultural Intelligence Scale (CQS). The Cultural Intelligence Scale was first developed and validated by Ang et al. (2004), and then, Van Dyne et al., (2008) refined the framework and conceptualized an individual's Cultural Intelligence into four different capabilities. The Cultural Intelligence Scale consists of 20 items that are divided into four different dimensions of Cultural Intelligence, namely, Strategy Cultural Intelligence, Action Cultural Intelligence, Drive Cultural Intelligence, and Knowledge Cultural Intelligence. The four components of Cultural Intelligence reflect different competencies that complement each other in order to create an individual who can perform and cope successfully in cross-cultural settings (Van Dyne et al., 2010; Ang & Van Dyne, 2015). The combination of the four dimensions produces a well-organised and structured framework for understanding why people differ in their capability to cope with intercultural differences.

The four facets of Cultural Intelligence as well as their level of influence on certain outcomes might vary. In other words, each dimension of Cultural Intelligence has its own special effect, which contributes to different results. Furthermore, it is important to study Cultural Intelligence as a multidimensional construct that has different impacts, depending on the relationship and outcome (Templer et al., 2006; Ang et al., 2007; Ang & Van Dyne, 2015). For example, Imai and Gelfand (2010) revealed that the effects of Action Cultural Intelligence and Drive Cultural Intelligence differed when predicting negotiation behaviours. Meanwhile, Chua et al., (2012) found that Strategy Cultural Intelligence promoted sharing of new ideas with people from diverse cultural backgrounds. Whereas, Yunlu, Clap-Smith and Shaffer (2017) discovered that Knowledge Cultural Intelligence, Strategy Cultural Intelligence and Action Cultural Intelligence correlated positively with individual creativity.

The application of the Cultural Intelligence construct in research is diversified in different contexts. Most scholars use the Cultural Intelligence construct as an independent variable, while only a few applied Cultural Intelligence as a moderating, or a mediating variable. Application of the Cultural Intelligence construct in numerous studies is summarized in Table 2.2 below.

Table 2.2

The Application of Cultural Intelligence Construct in Research

Author (s)	Construct's Application
Earley et al.(2002); Templer, Tay & Chandrasekar (2006); Prado (2006); Ang et al. (2007); Lee & Sukoco (2010); Imai & Gelfand, 2010; de la Garza Carranza & Egri (2010); Ramalu, Rose, Kumar & Uli (2010); Chen, Lin & Sawangpattanakul (2011); Rockstuhl et al. (2011); Kim & Van Dyne (2011); Groves & Feyerherm (2011); Chua et al. (2012); Abdul Malek & Budhwar (2013); Groves, Feyerherm, & Gu (2014); Charoensukmongkol (2016); Yun-Lu, Clapp-Smith & Shaffer (2017)	Independent Variable
Crowne (2008); Ng, Tan and Ang (2009); Engle & Nehrt (2012); Engle & Crowne (2014); Frías-Jamilena et al. (2017)	Dependent Variable
Elenkov & Manev (2009); Lovvorn & Chen (2011); Ramsey et al. (2011); Tuan (2015); Sahin & Gürbüz (2017)	Moderating Variable
Ward & Fischer (2008); Oolders et al. (2008); Van Dyne et al. (2008); Kim & Van Dyne (2012); Ramalu et al. (2012); Moon et al. (2012); Korzilius, Bücker & Beerlage (2017)	Mediating Variable

As presented in Table 2.2, most studies applied the Cultural Intelligence construct as an independent variable. Authors, such as Chua et al., (2012), Abdul Malek and Budhwar (2013), Feyerherm, and Gu (2014), Charoensukmongkol (2016) as well as Yun-Lu, Clapp-Smith and Shaffer (2017) were among the recent researchers who applied Cultural Intelligence construct as an independent variable in their studies. Meanwhile, other researchers, such as Ng, Tan, and Ang (2009), Crowne (2008) and Frías-Jamilena et al. (2017) applied Cultural Intelligence as a dependent variable, whereas Ramalu et al., (2012), Moon et al., (2012) as well as Korzilius, Bücker and Beerlage (2017) utilised Cultural Intelligence as a mediating variable. Only a few studies applied Cultural Intelligence as a moderator.

The preference of researchers to apply Cultural Intelligence as independent variable shows the current trend of the research on Cultural Intelligence. Previous empirical studies, in the intercultural context, demonstrated that Cultural Intelligence was able to predict a range of results. Some examples of these studies are, consequences of Cultural Intelligence on expatriates' performance (e.g., Lee & Sukoco, 2010; Ramalu et al., 2012; Abdul Malek & Budhwar, 2013), foreign labourers' performance (e.g. Chen, Lin & Sawangpattanakul, 2011), multicultural team performance (e.g., Moon, 2013), cross-cultural negotiation effectiveness (e.g., Groves, Feyerherm & Gu, 2014), adaptive performance (e.g., Şahin & Gürbüz, 2014), task performance (e.g., Ang et al., 2007; Jyoti & Kour, 2015), as well as export performance (e.g., Charoensukmongkol, 2016).

It seems that performance is the main variable that has captured the attention of researchers in the field of Cultural Intelligence, which indicates that job performance is an important area worth studying. In addition, Earley and Ang (2003) claimed that Cultural Intelligence is a manifestation of intelligence; therefore, Cultural Intelligence is a more proximal predictor of performance outcomes. In fact, there is growing recognition that Cultural Intelligence is indeed required to enhance individual performance, especially those who deal and interact with global customers. Due to the important effects of the Cultural Intelligence construct on work success, the current study intended to investigate the relationship between Cultural Intelligence and work performance among public-sector employees in Malaysia. The reasons why job performance was chosen to be the outcome variable, as well as the relationship between Cultural Intelligence and job performance are further elaborated in the following section: 'Cultural Intelligence and Job performance'.

The global business environment requires workers to be familiar with cultural differences and the ability to communicate effectively across cultures is a crucial aspect, especially for employees who need to interact with international clients as part of their job. The study of intercultural communication by Hall (1959) provides a basis for understanding how people from diverse cultural backgrounds interact with one another (as cited in Rogers, Hart & Mike, 2002). Hall believed that it is important for an individual to have the ability to interpret other people's behaviour and demonstrate appropriate behaviour during cross-cultural interactions. People from different cultures generally have different cultural perceptions, beliefs, and attitudes, which might result in different perceptions of appropriate behaviour (Triandis, 1994). These differences can cause problems and conflicts in international business relations.

When conducting business or performing tasks, public service employees are exposed to diverse cultural situations. In order to manage the obstacles or difficulties caused by cultural barriers and to interact effectively with people from diverse cultural backgrounds, these employees should possess Cultural Intelligence, a set of capabilities that will help them to understand, learn, and adapt to different cultures (Earley & Ang, 2003; Ang et al., 2007; Ang & Van Dyne, 2015). Hence, by mastering Cultural Intelligence, it could help them to better interact in cross-cultural situations, to be more sensitive to different cultures, as well as understand, learn, and adapt to new cultures.

Moreover, there are other types of intelligence related to Cultural Intelligence. Earley and Mosakowski (2004, p.139) stated that "Cultural Intelligence is closely linked with Emotional Intelligence, but it picks up where Emotional Intelligence leaves off".

Emotional Intelligence also shares similar features with Cultural Intelligence, such as the notion that intelligence is essentially multidimensional and consist of behavioural and cognitive aspects (Thomas, 2006). Emotional Intelligence is increasingly being regarded as a major key from a personal and organisational aspect. According to Mossholder et al., (2000), increasing attention has been directed towards analysing the importance of managing emotions at work due to organisational change and most of work tasks nowadays involve emotion-eliciting events. Furthermore, it is claimed that Emotional Intelligence has become a highly important factor for success, influencing employee's attitude, behaviour and work outcome (Shrestha & Baniya, 2016; Pekaar et al., 2017). For these reasons, it is imperative to explore the importance and relevance of Emotional Intelligence in the workplace.

2.4 Emotional Intelligence (EQ)

Intelligence Quotient (IQ) is not the only factor that influences an individual's achievement and performance; however, in reality, there are other potential factors that contribute to superior performance at work. According to Goleman (1995), traditional intelligence (IQ) is too narrow, while Emotional Intelligence is a broader concept and it positively contributes to the success of an organisation. In fact, IQ accounts for only 20 percent of an individual's success, and the remaining 80 percent of success depends on the person's Emotional Intelligence (Cotruș, Stanciu & Bulborea, 2012). Emotional Intelligence seems to be more important and valuable than IQ. According to Metaj–Macula (2017), emotional and social skills are important in our daily lives because it helps individuals to achieve emotional and mental stability, effective social interactions, and better adaption to the environment. A successful organisation is

inevitably connected to the efficiency of its workforce for creating a productive working condition.

Public service organisations are settings that involve interpersonal contact and emotional competencies during the interaction process between customers and public service providers. In service settings, emotions are frequently experienced during interactions between employees and customers. Jung and Yoon (2001) pointed out that human interactions and communication in workplace are heavily influenced by emotional factors rather than rational factors. Therefore, employees are expected to regulate their emotions during interactions with customers, co-workers and superiors. Keltner and Haidt (2001) highlighted that Emotional Intelligence is essential for social interactions because emotions are essential for social purposes, communicating information about individual's feelings and intentions, as well as managing social encounters. Moreover, Nelis et al., (2011) suggested a person with a high level of Emotional Intelligence is more likely to have better social relations at work. It is clear that Emotional Intelligence is relevant for professionals whose work requires intense involvement and interaction with other people. Emotional intelligence is an emerging factor for workplace success that has been reliably linked to positive attitudes, good interpersonal skills, and appropriate actions that contribute to superior performance.

2.4.1 Definition and Conceptualization of Emotional Intelligence

The underpinning work of Emotional Intelligence is derived from the concept of Social Intelligence, which was first identified by Thorndike in 1920 (as cited in Carmeli & Josman, 2006). Based on Thorndike's work, Gardner (1993) incorporated interpersonal and intrapersonal intelligences through the Theory of Multiple

Intelligences. According to Gardner (1993), Social Intelligence, which is one among seven intelligence domains, comprises an individual's interpersonal and intrapersonal intelligences. Emotional Intelligence is illustrated as an amalgamation of an individual's intrapersonal and interpersonal intelligence. The first is concerned with the intrapersonal use of one's Emotional Intelligence, such as how to develop and use it with regard to oneself, while the second part deals with interpersonal use, such as how to be more effective in one's relationship with others (Weisinger, 2000). This indicates that Emotional Intelligence, to a certain degree, is related to Social Intelligence.

Many scholars have proposed numerous models to explain the concept of Emotional Intelligence, however, an 'ability model' and a 'mixed model' are the two most popular models of Emotional Intelligence thus far (Mayer et al., 2000; Brackett, Rivers & Salovey, 2011; McCleskey, 2014). In the ability model, Emotional Intelligence is defined as a mental capability that meets traditional standards of intelligence (Mayer, Caruso, & Salovey, 2000). On the other hand, mixed models describe the Emotional Intelligence theory, primarily from the aspect of personality characteristics (Fernàndez-Berrocal & Extremera, 2006). For instance, the works of Goleman (1995) and Bar-On (1999) supported the mixed model approach, which focused more on 'non-IQ'. However, Intelligence Quotient (IQ) and general intelligence are not included in the mixed model (Cobb & Mayer, 2000).

Nevertheless, a plethora of studies have accepted the three main Emotional Intelligence theoretical approaches, namely, Mayer and Salovey's Emotional Intelligence Ability model, Bar-On's Emotional-Social Intelligence, and Goleman's Emotional Intelligence Competencies model that focuses on workplace behaviour

(Landy, 2005; Fernàndez-Berrocal & Extremera, 2006; Gutiérrez-Cobo, Cabello & Fernández-Berrocal, 2017). Salovey and Mayer (1990) introduced the ability model by considering the connections between Emotional Intelligence and IQ measures, which means that it could be assessed via performance-based tests. On the other hand, Goleman (1995) and Bar-On (1997) introduced the mixed model, which focused on the 'non-cognitive' aspect of intelligence and proposed that Emotional Intelligence competencies consist of skills needed to function in the 'real world', together with abilities dealing with cognitive elements. These three models have been widely used and guided innumerable studies concerning the concept of contemporary Emotional Intelligence.

Salovey and Mayer (1990, p.189) initially presented the concept of Emotional Intelligence as "the subset of social intelligence that involves the ability to monitor one's own and others' feeling and emotions, to discriminate among them and to use this information to guide one's thoughts and actions". Mayer and Salovey (1993) then improved the concept of Emotional Intelligence by providing a more comprehensive definition of Emotional Intelligence, as "the ability to perceive emotion, integrate emotion to facilitate thought, understand emotions, and regulate emotions to promote personal growth".

The concept of Emotional Intelligence was brought to a wide audience by Daniel Goleman during the 1990s. Goleman (1995, 1998) claimed that IQ represents approximately 20 percent of the factors that contribute to one's success, while Emotional Intelligence represents the remaining 80 percent. In fact, Goleman (1995) highlighted the importance of considering Emotional Intelligence in a work context. In his emotional competence framework, Emotional Intelligence skills are divided into

two key areas, namely 'personal competence' that depicts how to manage ourselves (i.e. self-regulation, self -motivation), and 'social competence' that represents management of relationships (i.e. empathy, social skills). Goleman (1995) had been one of the pioneers of the mixed model. This indicates that Emotional Intelligence is more powerful than IQ, and thus, it could be considered as an indicator of future achievements and life success.

Mayer and Salovey (1997) substantially refined the definition of Emotional Intelligence by concentrating more on cognitive characteristics and conceptualized Emotional Intelligence "as a four-branch model that consists of four different components, such as appraisal and expression of emotions in the self, appraisal and recognition of emotions in others, regulation of emotions in the self, and use of emotions to facilitate performance". Meanwhile, Goleman (1998) defined Emotional Intelligence as a "learned capability based on Emotional Intelligence, which results in outstanding performance at work". Based on the conceptualization of Emotional Intelligence by Mayer and Salovey (1997), Goleman (2001) introduced a new conceptualization of Emotional Intelligence competencies by defining Emotional Intelligence as "the level where an individual has mastered specific skills and abilities that accords the individual greater effectiveness in the workplace". In addition, George (2000), as well as Mayer, Caruso and Salovey (1999) summarized the four dimensions of Emotional Intelligence postulated by Salovey and Mayer as the perception of emotions, the integration and the assimilation of emotions, knowledge about emotions, and management of emotions.

Bar-On (2002) had offered a more comprehensive definition of Emotional Intelligence. He stated that "Emotional Intelligence involves abilities, competencies,

and skills related to understanding oneself and others, relating to peers and family members, and adapting to changing environmental situations and demands" (Bar-On, 2002, p.1). This definition is known as the mixed model, because Emotional Intelligence is considered a set of non-cognitive abilities, competencies, and skills that might affect one's capability to deal with external demands and pressures (Bar-On, 1997).

Mayer-Salovey's four-branch ability model (Salovey & Mayer, 1990; Mayer & Salovey, 1997) has been often regarded as the most scientifically-based approach and many researchers believe that the ability model holds greater promise for research and practice on trait Emotional Intelligence. Besides, ability-model has been considered a true form of intelligence involving Emotional Intelligence because it uses performance measures to assess the differences in an individual from the interface of emotions and cognitive processes. Meanwhile, Goleman's (1998) mixed models have been criticized because they have deviated from the original pure intelligence model by combining Emotional Intelligence with other characteristics, such as motivation, well-being, and personality (Sternberg, 2001; Cartwright & Pappas, 2008).

Based on contemporary work on Emotional Intelligence (ability model) (e.g., Mayer & Salovey, 1997; George, 2000; Mayer et al., 2000), Wong and Law (2002) re-examined the definition and conceptualized Emotional Intelligence as a four-domain construct, involving the capability to understand one's own and others' emotions, to regulate one's emotions, and to use one's emotions. This definition of Emotional Intelligence, as a set of abilities, conceptually distinguishes it from personality traits, which are behavioural preferences. Wong and Law (2002) defined Emotional Intelligence as "an ability to understand one's own emotions and those of others, as

well as to regulate emotions in different settings" and proposed that Emotional Intelligence comprises four dimensions of abilities, such as 'others' emotion appraisal' (OEA), 'use of emotion' (UOE), 'self-emotion appraisal' (SEA), and 'regulation of emotion' (ROE)". Based on the framework presented by Wong and Law (2002), this study examined whether Emotional Intelligence, with its dimensions could facilitate individual work performance.

Currently, the definition of Emotional Intelligence varies among psychologists and researchers. Table 2.3 below provides some of the primary definitions for Emotional Intelligence by prominent scholars.

Table 2.3

Definitions of Emotional Intelligence

Author (s)	Definitions
Salovey & Mayer (1990)	"…the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions."
Goleman (1995)	"…as the ability to recognize and regulate emotions both within the self and within others."
Mayer & Salovey (1997)	"…involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth".
Mayer, Salovey & Caruso (2000)	"…the ability to perceive, appraise and express emotion accurately and adaptively; the ability to understand emotion and emotional knowledge; the ability to access and generate feelings where they facilitate cognitive activities and adaptive action; and the ability to regulate emotions in oneself and others."

Continue

Author (s)	Definitions
Bar-On (2002)	"…involves abilities, competencies, and skills related to understanding oneself and others, relating to peers and family members, and adapting to changing environmental situations and demands."
Mayer, Salovey, & Caruso (2004)	"…the capacity to reason about emotions to enhance thinking".

It could be concluded that the definition of Emotional Intelligence is more focused in explaining the recognition and understanding of not only one's own emotions, but also that of others, as well as the ability to use the information in thought processes and taking appropriate action. Since the study investigated how public-service employees performed during cross-cultural interactions, thus, this study was based on the definition of Emotional Intelligence used by Wong and Law (2002). The definition outlined Emotional Intelligence as an ability to understand one's own emotions and those of others, as well as to regulate emotions in new cultural settings. In order to build good relationships and interact effectively with others, it is important for workers to possess the capability to manage, regulate, and control their emotions so that they can serve international clients in a better way, as well as maintain a lively work environment.

Accumulated evidence has shown that Emotional Intelligence is another potential influencing factor related to job performance (e.g., Day & Carrol, 2004; Higgs, 2004; Lyons & Schneider, 2005; Carmeli & Josman, 2006; Lopes et al., 2006; Sy, Tram & O'hara, 2006; Côté & Miners, 2006; Law, Wong & Song, 2004; Nafukho, 2009; Patnaik et al., 2010; Chaudhry & Usman, 2011; Ahuja, 2011; Pekaar et al., 2017).

Higgs and Dulewicz (1999) defined Emotional Intelligence as a "widely understood sense of self and the ability to handle those feelings without being influenced by it, able to motivate themselves to complete tasks, be creative, and strive to achieve success, notice the feelings of others, as well as handle social relationships effectively". Emotional Intelligence is relevant for measuring employees' work performance because companies nowadays require interpersonal relations and skills to achieve their target, and most tasks in service sectors require the capability to manage emotions. Thus, in conducting a study on how one's capability to perceive and manage emotions influences work performance might provide some fascinating insights on how public service employees in Malaysia might apply Emotional Intelligence when performing challenging and stressful tasks. Hence, the related literature review on the relationship between Emotional Intelligence and job performance is further discussed in the section on 'Emotional Intelligence and Job performance'.

2.4.2 Emotional Intelligence in Cross-Cultural Context

Several researchers who have been working in the area of Emotional Intelligence contended that Emotional Intelligence can influence achievement if the person knows how to react positively in diverse cultural situations. Bar-On (2000) indicated that Emotional Intelligence can be considered as the capability to deal with adjustment problems in unfamiliar situations, and thus, to realize better cultural fit. Moon (2010) asserted that Emotional Intelligence can help an individual to interact effectively with those from different cultures. Previous studies have shown that possessing Emotional Intelligence competency could help an individual to effectively adapt in culturally diverse settings (Lin, Chen & Song, 2012; Konanahalli, & Oyedele, 2016). According to Lillis and Tian (2009), Emotional Intelligence, through its dimensions of empathy

and social skills, could help individuals to be more sensitive and attentive towards cultural diversities and this would minimise cross-cultural conflicts when dealing with different groups of people. Generally, it is reasonable to conclude that Emotional Intelligence, with its dimensions, can facilitate people to demonstrate their emotions in a proper manner and perceive their own actions accurately, so that misinterpretations and conflicts that might arise during intercultural interactions are minimised. Accordingly, Emotional Intelligence and its dimensions are essential for promoting better cross-cultural interactions.

Earley et al. (2006) believe that Cultural Intelligence, to a certain degree, is associated with Emotional Intelligence, since culturally intelligent people usually can adjust their emotions very well. In the same way, when communicating with culturally diverse people, emotionally intelligent people are more confident in analysing cultural cues, understanding how other think, understanding cultural meanings more precisely, adjusting one's own emotions, and appropriately displaying their emotions. This demonstrates that Cultural Intelligence and Emotional Intelligence complement each other. Those who possess greater levels of Cultural Intelligence in their own culture will most likely fail to adapt to different cultures (Moon, 2010). Therefore, it is relevant to propose that Emotional Intelligence is a potential contributing factor that complements the deficiencies in Cultural Intelligence during adjustment. This is because, individuals with low Cultural Intelligence might require greater Emotional Intelligence so that they can successfully regulate their actions to interact effectively in culturally diverse settings. Therefore, it is logical to infer that Emotional Intelligence can help individuals to perform effectively in a cross-cultural context.

2.5 Social Intelligence (SQ)

Thorndike (1920) had initially introduced the Social Intelligence concept (as cited in Weis & Su¨ß, 2007). Social Intelligence was then included in Gardner's (1993) seven intelligence domains in the Theory of Multiple Intelligences. The seven intelligence domains are logical-mathematical intelligence, linguistic intelligence, spatial intelligence, musical intelligence, bodily-kinesthetic intelligence, interpersonal intelligence and intrapersonal intelligence (Gardner, 1993). Interpersonal intelligence was defined by Gardner (1983) as "the competence to understand other people", and intrapersonal intelligence as "the competence to understand the self and apply it effectively in life".

2.5.1 Definition and Conceptualization of Social Intelligence

Scholars have conceptualized Social Intelligence in particularly different ways. Some researchers focus more on cognitive traits, while others focus more on behavioural aspects of Social Intelligence. Thorndike (1920, p. 228) defined Social Intelligence as "the ability to understand and manage people who act wisely in human relations". In his conception, Social Intelligence consisted of cognitive and behavioural requirements (as cited in Kosmitzki & John, 1993). Social Intelligence has a specific relationship with the ability to understand people (cognitive aspect), deal with them and respond to them (behavioural aspect).

Previous scholars have found that Social Intelligence differed from academic intelligence and confirmed the multidimensionality of the construct (Ford & Tisak, 1983; Wong, Day, Maxwell & Meara, 1995, Snow, 2010). Ford and Tisak (1983, p.197) associated Social Intelligence in terms of behavioural outcomes and defined

Social Intelligence as "one's ability to accomplish relevant objectives in specific social settings". Meanwhile, Marlowe (1986) equated Social Intelligence with social competence and defined Social Intelligence as "the ability to understand the feelings, thoughts, and behaviours of persons, including oneself, in interpersonal situations and to act appropriately upon that understanding" (p.15). Another study that focused on both, cognitive and behavioural aspects of Social Intelligence (Wong et al., 1995), had defined Social Intelligence as the "ability to comprehend observed behaviours in the social context in which they occur".

A review of Social Intelligence definitions is summarized in Table 2.4 below.

Table 2.4

Definitions of Social Intelligence

Author (s)	Definitions
Thorndike (1920)	'… the ability to understand and manage people to act wisely in human relations'
Moss & Hunt (1927)	'…ability to get along with others'
Vernon (1933) (as cited in Monnier, 2015)	'… ability to get along with people in general, social technique or ease in society, knowledge of social matters, susceptibility to stimuli from other members of a group, as well as insight into the temporary moods or underlying personality traits of strangers'
Keating (1978)	'…ability to perform well on tests that measure social skills'
Gardner (1983)	'…the capacity to know oneself and to know others'
Ford & Tisak (1983)	'… one's ability to accomplish relevant objectives in specific social settings'.

Continue

Author (s)	Definitions
Wong, Day, Maxwell & Meara (1995)	'…ability to comprehend observed behaviours in the social context in which they occur'
Silvera, Martinussen, & Dahl (2001)	'.... ability to understand other people and how they will react to different social situations'
Albrecht (2006)	'…the ability to get along well with other people and to get them to cooperate with you'.

Many researchers had divided Social Intelligence into a multidimensional construct. Thorndike (1920) categorised intelligence into three facets, such as ability to understand and manage ideas (abstract intelligence), ability to understand and manage concrete objects (mechanical intelligence), and ability to understand and manage people to act wisely in human relations (social intelligence) (as cited in Eketu & Ogbu, 2015).

Marlowe's (1986) model of Social Intelligence contained five main elements, namely personal attitude, social performance skills, empathetic ability, emotional expressiveness and confidence. Salovey and Mayer (1990) proposed that Social Intelligence comprises of interpersonal and intrapersonal aspects. The individual's interpersonal aspects include the ability to understand emotions, opinions, or actions of others (Salovey & Mayer, 1990; Silvera, Martinussen, & Dahl, 2001), the skill to interpret non-verbal signs and realise interpersonal tasks (Kaukiainen et al., 1999), and the capability to behave appropriately in any condition (Marlowe, 1986). As for the intrapersonal aspects of Social Intelligence, it includes of skill to read individual's

point of view (Marlowe, 1986), and ability to interpret social information (Fredáková & Jelenová, 2004).

Silvera et al. (2001) has operationalized Social Intelligence into three different components, namely social information processing, social skills, and social awareness. Social information processing and social skills relate to cognitive aspects of understanding and interpreting ambiguous social information; on the other hand, social skills relate to positive beliefs about one's social performance abilities (Friborg et al., 2005). Goleman (2006) theorised that Social Intelligence comprises two components, namely social awareness and social facility. He denoted social awareness as "what we sense about others" and social facility as "what we then do with that awareness" Goleman posited that while traditional theories of Social Intelligence have focused solely on cognitive aspects of Social Intelligence, it is the combination of emotional and cognitive functions that work synchronously to form Social Intelligence. Meanwhile, Albrecht (2006, p.3) defined Social Intelligence as "the ability to get along well with others and to get them to cooperate with you". In his book '*Social Intelligence: The New Science of Success'*, he proposed ways to be socially intelligent through a simple acronym known as "S.P.A.C.E" - Situational (S), Awareness (A), Presence (P) - Authenticity (A), Clarity (C) and Empathy (E).

Social Intelligence is an important factor that influences the development of the individual's personality and behaviour. Thus, Social Intelligence can be conceived as adaptive behaviour that can help to enhance one's performance in different social settings. As the current research aims to explore the influence of Social Intelligence on individual work performance that involves investigating employee's work

behaviour, the conceptualization of Social Intelligence for this study should include both cognitive and behavioural components. Hence, this study adopted the definition by Silvera et al., (2001, p. 314) that viewed Social Intelligence as "the ability to understand other people and how they will react to different social situations". Hence, by possessing Social Intelligence, a person can comprehend and interpret one's own behaviour as well as interpret the behaviour of others so that one can act appropriately in in various social contexts.

This study applied the work of Silvera et al., (2001) to measure employees' Social Intelligence. The study examined three dimensions of employees' Social Intelligence, as in social information processing (SP), social skills (SS), and social awareness (SA). 'Social information processing' refers to the capability of an individual to understand and predict other people's behaviour and feelings (Gini, 2006). 'Social awareness' denotes to how individuals manage relationships and are aware of others' feelings, needs, and concerns. 'Social skills' refers to the capability of an individual to get along well with new people and adapting in new social situations, and this dimension measures the tendency to be unaware of or surprised by events in social situations (Silvera et al., 2001). According to Rahim (2014), social skills are required to understand and respond to the needs of others as well as develop positive relationships. Those with strong social skills are more socially connected as they can fit in and get along well with others.

2.5.2 Social Intelligence in Cross Cultural Context

Social Intelligence is a function of culture. Willmann et al., (1997) argued that "Social Intelligence and the manifestations of Social Intelligence in specific aspects of human interaction appear to be dependent upon culture". In other words, the actions and characteristics that are considered by a certain culture as socially intelligent might not be viewed as socially intelligent by another culture (Dong, Koper & Collaço, 2008). According to Zirkel (2000), "Social Intelligence is closely related to one's own personality and individual behaviour". She believed that people with high Social Intelligence are more consciously aware of themselves and the surroundings that helps them to manage emotions at work constructively. Social Intelligence is composed of capabilities that will help a person to interact with others more effectively (Frankovský & Birknerová, 2014). Thus, it is clear that Social Intelligence enables individuals to communicate appropriately and build stronger, more meaningful relationships in cross-cultural situations.

Several researchers have shown that Social Intelligence is essential to accomplish one's role successfully in a cross-cultural context. Today, the globalisation era presents real challenges for organisations in terms of finding and developing employees who can effectively function across cultures. Hence, Ascalon, Schleicher and Born (2006; 2008) had introduced the concept of Cross-Cultural Social Intelligence (CCSI) and highlighted the relevance of Social Intelligence for selecting and developing expatriates and other employees working in cross-cultural contexts.

Social Intelligence also serves as a foundation to for developing and nurturing intercultural communication sensitivity, which is a key factor that contributes to better

cross-cultural communication skills (Dong, Koper & Collaço, 2008). This is because, Social Intelligence components, which involve an ability to demonstrate empathy toward others, can stimulate better acceptance and adaptation, and this is imperative for ensuring successful cross-cultural communication. Recently, Bosuwon (2017) found that Social Intelligence facilitates the development of greater intercultural sensitivity among international students. Those who are interculturally sensitive can regulate their behaviour in response to the situation and be more responsive during an interaction with someone from a different culture. Hence, Social Intelligence should be promoted in the organisation so that employees can effectively deal with the changes and diverse working environments.

2.6 The Relationship between Cultural Intelligence, Emotional Intelligence, and Social Intelligence

Many theorists have generally agreed that Cultural Intelligence, Emotional Intelligence, and Social Intelligence are aspects of Multiple Intelligence theory (Salovey & Mayer, 1990; Wong & Law, 2002; Earley & Ang, 2003; Law, Wong, & Song, 2004; Ang, Van Dyne, Koh, & Ng, 2004; Alon & Higgins, 2005). Cultural Intelligence, Emotional Intelligence, and Social Intelligence are constructs that have recently received much attention and have been investigated in organisational and work contexts. Crowne (2009) stated that Cultural Intelligence, Emotional Intelligence, and Social Intelligence are important because they allow employees and managers to raise organisational and individual performances. Therefore, this study suggested that to succeed in today's complex business environment, employees need to develop global competencies such as Cultural Intelligence, Emotional Intelligence, and Social Intelligence.

Recently, relevant studies were undertaken to investigate the relationship between Cultural Intelligence, Emotional Intelligence, and Social Intelligence and the results demonstrated that they are distinct yet related to one another. Crowne (2013a) conducted a study to test whether Social Intelligence is superordinate to Emotional Intelligence and Cultural Intelligence. However, the results demonstrated that neither Emotional Intelligence nor Cultural Intelligence are subsets of Social Intelligence. Thomas and Inkson (2003) contended that, compared to Cultural Intelligence, Emotional Intelligence, and Social Intelligence involve the influence of cultural factors that are critically needed during intercultural interactions. Social Intelligence and Emotional Intelligence do not transfer across cultures because these types of intelligence are culturally bound and rely on familiar contexts to guide response. Thus, a person who is emotionally and socially intelligence is not guaranteed to be culturally intelligent; however, having those skills can make it easier for the person to learn and understand more about Cultural Intelligence.

Both Social Intelligence and Emotional Intelligence are vital for communicating and interacting with others effectively. Mayer, Caruso and Salovey (1999) contended that although Social Intelligence and Emotional Intelligence concepts are both associated to human behaviour and in certain aspects might be similar. Riggio and Reichard (2008) argued that both types of intelligence utilise communication skills such as expressiveness, sensitivity, and control. This means that individuals with high Emotional Intelligence most likely have high Social Intelligence, because those who can successfully manage their emotions usually can handle their social interactions effectively. Previous studies have provided empirical support that there is a relationship between Emotional Intelligence and Social Intelligence. It has been found

that Emotional Intelligence is positively related to social cognition (Walpole, Isaac, & Reynders, 2008). Boyatzis (2009) claimed that Social Intelligence is "the ability to recognize, understand and use emotional information about others that leads to or causes effective or superior performance". Thus, it is expected that employees with Emotional Intelligence and Social Intelligence capabilities will be able to communicate with others effectively, mix well with others, and effectively manage daily requests, difficulties and pressures in carrying out their tasks.

Cultural Intelligence and Social Intelligence are claimed to be interrelated. Joardar, Kostova, and Ravlin, (2007) revealed that Cultural Intelligence has a direct effect on group acceptance of a new foreigner, signifying that Cultural Intelligence also plays a significant role in social interactions. Brislin et al., (2006) viewed Cultural Intelligence as a type of higher level Social Intelligence that allows a person to develop effective social interactions in a cross-cultural context. In addition, Jyoti and Kaur (2015) advocated that individuals with high Cultural Intelligence should be selected for international assignments because they have the capability to adjust well to interaction with people from diverse cultural backgrounds. This implies that those who possess a high level of Cultural Intelligence also possess a high level of Social Intelligence. This is because someone who is able to interact effectively with people from different cultures will automatically be able to interact effectively with people within their own culture. However, Brislin et al., (2006) contended that Cultural Intelligence is different from Social Intelligence, because Cultural Intelligence involves the combination of two capacities, namely confusion acceptance and suspension of judgement that enables one to have a broader perspective and understanding of other cultures.

Emotional Intelligence and Cultural Intelligence are two essential factors for achieving success in an organisation. According to Alon and Higgins (2005), everyone involved in global business needs to focus on possessing these two skills. Goleman (2006) asserted that Emotional Intelligence is twice as important as technical and analytical skills in job performance among individuals. However, Goleman (2006) contended that even though Emotional Intelligence is an effective indicator of an individual's success, Emotional Intelligence alone is not a strong enough predictor of performance. Patnaik et al., (2010) shared similar opinion and claimed that Emotional Intelligence cannot be considered as the only factor for measuring job performance and it needs to be supported by other types of intelligence. In order to be competitive, public service employees need to be more professional in managing their interpersonal conduct during global business transactions and this requires both Emotional Intelligence and Cultural Intelligence.

Although both Cultural Intelligence and the Emotional Intelligence are grounded in the Multiple Intelligence Theory (Gardner, 1993), Cultural Intelligence is different from Emotional Intelligence. Cultural Intelligence is similar to Emotional Intelligence because it is a set of capabilities (Mayer et al., 2000). However, these types of intelligence differ in the nature of their abilities. Moreover, Ang et al., (2007) claimed that Emotional Intelligence is different from Cultural Intelligence because it emphasizes on the capability to perceive and to regulate emotions without taking into account the cultural aspect. According to Earley and Ang (2003), individuals who possess Emotional Intelligence skills pertaining to their own cultural environment are unable to transfer the skills to different cultural settings. Besides, behaviours resulting from Emotional Intelligence typically differ based on cultures (Law, Wong, & Song,

2004). Thus, this means that an emotionally intelligent person in his or her own culture might not be emotionally intelligent in other cultures. On the other hand, Cultural Intelligence is culture-free and is considered to be a set of abilities that aid in the adaptation to different cultural environments (Ng & Earley, 2006; Ang, Van Dyne, & Koh, 2006).

Although Emotional Intelligence and Cultural Intelligence are distinctive, they can be complementary to each other. The similarities between Emotional Intelligence and Cultural Intelligence exist as they both delay judgement and thinking before acting (Earley & Mosakowski, 2004). Moreover, Emotional Intelligence and Cultural Intelligence can both be learned and developed (Goleman, 1995; Livermore, 2010). Triandis (2006) asserted that besides suspending judgment and focusing attention on the conditions, culturally intelligent people can recognize the related information needed for making judgment and incorporating information to ensure accurate judgment. Similarly, Goleman's (1998) Emotional Intelligence dimensions, especially the self-regulation dimension, address the tendency to suspend judgment and to think thoroughly before taking any further action. Chen (2013) asserted that Cultural Intelligence enables one to translate various Emotional Intelligence behaviours in the context of different cultures and choose an appropriate Emotional Intelligence action for a specific culture. Law, Wong, and Song (2004) stated that behaviour resulting from Emotional Intelligence could vary according to different cultures. Additionally, Elfenbein and Ambady (2003) indicated that emotional expression differs across cultures, and therefore, individuals should possess Cultural Intelligence so that they can recognise the real connotation behind such expressions and also behaviours associated with them. In other words, Cultural Intelligence can assist individuals to

manage their Emotional Intelligence across cultures. This is because, culturally intelligent people use their cultural knowledge to act appropriately in different cultures.

To date, attempts to empirically examine the association between Cultural Intelligence, Emotional Intelligence and Social Intelligence has been very limited (Kumar et al., 2008; Crowne 2009). Since scholars have acknowledged that there is a link between Cultural Intelligence, Emotional Intelligence and Social Intelligence (Thomas & Inkson, 2004; Crowne, 2008; Kumar et al., 2008 Crowne et al., 2009; Crowne, 2013a), thus, a study needs to be conducted, particularly for exploring how these types intelligence can influence the performance of individuals. Hence, Cultural Intelligence, Emotional Intelligence and Social Intelligence are three essential factors that promote success in the workplace. As public service employees need to be more proficient in handling interpersonal conduct during global business transactions, they should possess Cultural Intelligence, Emotional Intelligence and Social Intelligence skills.

2.7 Islamic Work Ethics (IWE)

2.7.1 The Concept of Islamic Work Ethics

Religious background and beliefs have a strong influence on the evaluation of appropriate ethical behaviour and ethical conduct of people (Quddus et al., 2009). Islam is the official religion of Malaysia and it plays a pivotal role in shaping the Malaysian work value system. Hence, the Malaysian government had launched a campaign called 'Clean, Efficient, and Trustworthy Administration' in 1982 and the assimilation of Islamic values was introduced in 1985 in order to instil positive work

ethics and good moral values among public servants (Siddiquee, 2014). Nonetheless, the Malaysian government has made intense efforts to inculcate and implement Islamic Work Ethics values throughout all the organisations in the public-sector.

The concept of work ethics refers to "commitment to the value and importance of hard work" (Miller et al., 2001, p.2). Weber's (1958) path-breaking work on the Protestant Work Ethic has attracted considerable attention among scholars and researchers to conduct in-depth study on work ethics. Weber (1958) stated that "an individual adopting high work ethics would emphasize on hard work, autonomy, fairness, wisdom, efficient use of time, delay of gratification, and the intrinsic value of work". The Protestant Work Ethics promoted by Max Weber has contributed to the rise of capitalism and play a prominent role in shifting attitudes towards work in the West (Hadisi, 2014, Kalemci & Tuzun, 2017). Several scholars (e.g., Furnham 1990; Shirokanova, 2015; Kalemci & Tuzun, 2017) have generally agreed most of work values were based on the Protestant Work Ethic construct. They also contended that Protestant Work Ethic has become secularized and can be considered as a general work ethic itself.

Islam plays a major role in providing the foundation for work values and this has motivated Ali (1988) to develop Islamic Work Ethics measurements based on the teaching of the Holy Quran and the preaching of Prophet Muhammad. According to Ali (1992), Islam also provides the conceptual basis for work values that promotes involvement in economic growth, which is similar to Weberian Protestantism. Parallel to Protestant Work Ethics, Islamic Work Ethics represent a set of moral principles that shape employee attitude and behaviour in the workplace. In addition, Modrack (2008),

indicated that both, Islamic Work Ethics and Protestant Work Ethics, place significant emphasis on hard work and dedication to work. Thus, it is clear that both work ethics encourage individual effort for the fulfilment of ambitions and economic progress.

There is a dearth of research that discusses how Islamic Work Ethics differ from Protestant Work Ethic. Beekun (1997) defined Islamic Work Ethics as "a set of moral principles that distinguish what is right from wrong in the Islamic context". It is similar to other ethical systems that highlight the concept of morality and differentiate whether an action is right or wrong, good or bad. However, the source of Islamic Work Ethics is derived from the Qur'an, the Prophet Muhammad's S.A.W teachings, as well as inherited from the four Caliphs of Islam (Ahmad & Owoyemi, 2012; Ali, 2015). The Islamic Work Ethics is rooted in the principle of Islamic Shariah; thus, the justification of right or wrong is advocated through the divine revelation of Allah S.W.T. On the other hand, the Protestant Work Ethics model promoted by Max Weber is based on Protestant Christianity teachings as its reference and is mainly used to measure work orientation (Yousef, 2001).

Although both Islamic Work Ethics and Protestant Work Ethics emphasize on hard work, commitment, dedication to work, work creativity, avoidance of unethical methods of wealth accumulation, cooperation, and competitiveness, but their focus are actually different (Yousef, 2001). For example, Islamic Work Ethics does not only stress on job accomplishment as a priority, but it also views that work success and advancement depend on one's effort and obligation to perform the job (Ali, 1988). Moreover, Ali (1988) and Yousef (2001) asserted that Islamic Work Ethics exceeds

Protestant Work Ethic as it highlights the value of collaboration, while consultation is perceived as an effective way to resolve problems and circumvent mistakes.

Primarily, Islamic Work Ethics consist of essential elements that are not clearly addressed in Protestant Work Ethic, although, both Islamic Work Ethics and Protestant Work Ethic strongly view work involvement and work as a divine calling (Ali & Al-Owaihan, 2008). For instance, Islamic Work Ethics emphasizes the intention, rather than the result, and this is the morality determinant (Yousef, 2001; Ali, 2015). Work must be conducted sincerely for the sake of Allah's pleasures. Based on the Islamic point of view, the outcome of work should serve the interests of society and for the betterment of other people. Beekun (1996) described serving others and society as a whole is considered as the fundamental part of Islamic Work Ethics. Therefore, all the work done must have a significant impact on the individual and society as a whole (Yousef, 2001). The Protestant Work Ethic, in contrast, promotes hard work as means to fulfil the individual's needs which mean people pursue wealth and material gain for its own sake (Shirokanova, 2015). The essence of work ethic in Islamic has a much broader meaning than simply working hard and earning more money. Islamic Work Ethics provides a complete guideline that cover important aspects of life such as social, economic and moral (Ahmad, 2011). In addition, Islamic Work Ethics links work to economic growth, personal happiness and societal welfare.

Several previous studies by Ali (e.g., Ali 1988, 1989, 1992; Ali & Azim, 1999) revealed significant contributions in developing the concept of Islamic Work Ethics. Islamic Work Ethics is fundamental in promoting positive behaviour and directing employees' motivation toward work. Islamic Work Ethics constitutes the expectations

of Islam with respect to one's behaviour at work. According to Rizk (2008), Islamic Work Ethics is “an orientation towards work and approaches to work as a virtue in human lives”. Moreover, Islamic Work Ethics views commitment to job and work creativity as virtuous characters that need to be emphasized in the workplace (Ali, 1988). Ali (2005) asserted that the Islamic Work Ethics is based on four values, namely competition, effort, morally responsible conduct, and transparency. He also claimed that a combination of these four values could stimulate social bonding and initiate more individual commitment in accomplishing major organizational duties. Islamic Work Ethics has the potential to contribute to more positive attitudes, such as obligation and commitment to work, cooperation, work creativity, hard work, and fair competition at the workplace (Kumar & Rose, 2010).

Previous studies have provided strong evidence that there are significant relationships between work ethics (both Protestant Work Ethic and Islamic Work Ethics) and organizational outcomes (Furnham & Muhuldeen, 1984; Rokhman, 2014; Ali, 2015, Kalemci & Tuzun, 2017). Thus, it is important to further explore the implications of Islamic Work Ethics on employees’ attitude and behaviour towards work. The rising interest in this subject is due to the belief that Islamic Work Ethics has the potential to enhance performance among individuals.

2.8 Individual Differences Theory

Job performance is of interest to organisations because of the importance of high productivity in the workplace (Hunter & Hunter, 1984). In a dynamic changing environment and in order to maintain sustained and efficient operations, as well as to obtain long-term competitive advantage, it is critical for the organisation to have

employees with high rate of performance. The most widely accepted theory of job performance derived from the work of Campbell and his colleagues, which described job performance as an individual level variable (Campbell, 1990; Campbell et al., 1993). Campbell (1990) clarified that performance as something a single person does.

The theory of performance by Campbell et al., (1993) had divided job performance into eight major components, namely job-specific task proficiency, non-job-specific-task proficiency, written and oral communication, demonstrating effort, maintaining personal discipline, maintaining peer and team performances, supervision or leadership, and management or administration. McCloy, Campbell, and Cudeck (1994) proposed that the determinants of an individual's performance are based on three components, such as *declarative knowledge* - knowledge about facts, principles, goals, and oneself, *procedural knowledge and skills* - cognitive and psychomotor skills, physical skill, self-management skill, and interpersonal skill, as well as *motivation* - choice to perform, level of effort, and persistence of effort. Subsequently, Murphy (1989), Borman and Motowidlo (1993), Ilgen and Hollenbeck (1991), and Organ (1997) introduced new specifications and taxonomy for job performance.

Since the last two decades, besides only concentrating on task performance, scholars have begun to focus on 'non-job components' of performance. The concept of 'Organizational Citizenship Behaviour' (OCB) was introduced by Smith, Organ, and Near (1983) into the job performance literature. Organizational citizenship behaviour is defined as "individual behaviour that is discretionary, not directly or explicitly recognized by the formal reward system, and in the aggregate, it promotes the effective functioning of the organization" (Organ, 1988, p.4). In other words, it represents

voluntary actions made by employees that benefit the organisation and it covers activities beyond formal job roles. Organ (1997, p.95) improved the definition and stated that "Organizational Citizenship Behaviour supports the social and psychological environments, in which task performance occurs". In addition, 'Organizational Citizenship Behaviour' is claimed to be positively related to contextual performance (orman & Motowidlo, 1993; Organ & Ryan, 1995). Subsequently, the concept of 'Prosocial Organizational Behaviour' (POB) was introduced in the literature, in which Brief and Motowidlo (1986, p. 711) had defined it as "…behaviour performed with the intention of promoting the welfare of individuals or groups to whom the behaviour has been directed".

Built on the work of Campbell et al., (1993), Motowidlo, Borman, and Schmit (1997) developed the Individual Differences Theory that divides job performance into two sets of dimensions, namely task performance and contextual performance. Concisely, task performance concentrates on the execution of role-prescribed activities, while contextual performance emphasizes on aspects of helping others and various types of dynamic behaviour (Borman, 1991; Borman & Motowidlo, 1993). The Individual Differences Theory proposes that human beings differ in terms of personality and cognitive capability, and when these two elements are combined with learning experiences, it produces a variety of knowledge, skills, and work habits that help translate the properties of personality and cognitive abilities into job performance (Motowidlo, Borman & Schmit, 1997). Theory of Individual Differences also predicted that the types of knowledge, skills, work habits, and traits that are related to task performance are different from contextual performance.

The Individual Differences Theory states that individual differences in personality and cognitive ability variables, combined with learning experiences, contribute to a diversity in knowledge, skills, and work conduct that mediates the effects of personality and cognitive capability on job performance (Motowidlo, Borman & Schmit, 1997). Conceptualizations of Cultural Intelligence, Emotional Intelligence and Social Intelligence in literature clearly refers to these types of intelligence as a set of abilities associated with individual performance and work success (Bar-On, 1997; Ang & Van Dyne, 2008; Emmerling & Boyatzis, 2012). Borman and Motowidlo (1993) have incorporated motivational elements, such as persisting and volunteering in their job performance model. Similarly, certain dimensions in Cultural Intelligence and Emotional Intelligence also consist of the motivational aspect. Drive Cultural Intelligence is a source of motivation and it is also an important component of Cultural Intelligence. According to Ang et al., (2004), Drive Cultural Intelligence comprises of intrapersonal components because a person's motivation is to understand a culture (Ang et al., 2004).

Openness to cultural experiences, is one of the traits of the Five-Factor Model of personality that could improve an individual's Cultural Intelligence and Emotional Intelligence (Day & Carroll, 2004; Ang et al., 2006), which is also considered as a motivation to understand and adapt to unfamiliar cultures. According to Sosik (2015), those who are socially intelligent have a greater capability to perceive and control emotions as well as to engage in positive interpersonal relationships with others. By possessing good interpersonal skills, they are conscious what motivates others, and know how to fit into different social situations. Therefore, it is clear that Cultural Intelligence, Emotional Intelligence and Social Intelligence consist of motivation

features that are associated with contextual performance. Hence, this study aimed to further investigate whether Cultural Intelligence combined with Emotional Intelligence and Social Intelligence could serve as predictors of an individual's work performance. Taking into account Motowidlo's et al., (1997) theoretical ideas, this study aimed to investigate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, and individual work performance. Work performance is measured as a multidimensional construct that include task performance and contextual performance.

2.8.1 Definition of Job Performance

Job performance is an important construct that has been extensively used in many theories in industrial or organizational settings (Luo et al., 2008; Ramawickrama & Pushpakumari, 2017). Job performance has behavioural outcome perspectives (Campbell et al., 1993; Sonnentag & Frese 2002). Researchers agree that when defining performance, one has to distinguish between the action (i.e., behavioural) and outcome aspects of performance (Campbell, 1990; Campbell et al., 1993; Roe, 1999). The behavioural perspective views job performance in terms of the measurable behaviours pertinent to achieving a company's goals (Campbell et al. 1993), while the outcome perspective refers to objective behavioural consequences (Sonnentag & Frese, 2002).

There are numerous definitions offered by scholars. Campbell et al., (1993) defined performance as "actual behaviour that can be scaled and measured in terms of proficiency rather than outcome". Similarly, Murphy (1989) stated that performance definitions should concentrate on behaviour compared to outcomes, because it is expected that employees might use improper means to accomplish the targeted goals

if the organisation concentrates on outcomes. Job performance repertoire is analogous to Humphrey's (1992) definition of intelligence, which is, "the set of learned behaviours comprised of knowledge, skills, abilities, and other characteristics considered to be intellective". Most scholars view job performance as the sum of behaviour and outcomes that employees undertake that contributes to organizational goals.

Campbell et al., (1993) asserted that performance is not the consequence of behaviour, but rather the behaviour itself. In other words, job performance is basically the result of a series of behaviours that workers actually engage in the work situation and are observable. "Performance is what the organization hires one to do, and do well" (Campbell et al., 1993, p. 40). Performance should not only be measured by action itself, but it should involve a systematic evaluation to examine how well the job has been done (Ilgen & Schneider, 1991; Motowidlo, Borman, & Schmit, 1997). Therefore, performance should reflect actions that can be observed and measured (Campbell et al., 1993). The reason for highlighting the differences between behaviour and outcome is the alleged control that an individual has over them. The argument is that when an individual has control over what is assessed, only then can it be included as the construct of individual job performance.

Individual work performance has been primarily used as a dependent variable and this is consistent with Sonnentag and Frese's (2002) viewpoint that individual job performance is something that companies wish to enhance and optimize. When working with culturally diverse people, Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics help employees to adjust their behaviour

in order to meet the needs and expectations of global clients, which ultimately increases their work performance. For the purpose of this study, job performance is defined as a set of behaviours that employees engage in so that they can perform tasks effectively in order to meet organisational goals (Campbell, 1990).

2.8.2 Task Performance and Contextual Performance

There are various measures of job performance in the literature. However, the most influential theory of performance is derived from studies by Campbell (1990), and Campbell et al. (1993). Unfortunately, the work performance model proposed by Campbell (1990) has some limitations. Campbell et al., (1993) acknowledged that studies intending to obtain direct evidence to support this model are limited, and furthermore, the model has rarely been empirically tested. Besides, not all eight dimensions are relevant for all occupational sectors. Subsequently, after the introduction of the work performance model by Campbell (1990), several researchers, such as Borman and Motowidio (1993), Viswesvaran (1993), and Koopmans et al. (2011), produced a number of generic work performance scales and most of the scales assimilated four or more dimensions of Campbell's (Campbell et al., 1993) work performance model.

Campbell (1990) conceptualized individual work performance as "employee behaviours or actions that are relevant to the goals of an organization." In addition, Campbell et al., (1996) summarized that there were two major factors that contribute to job performance, namely 'job-specific' aspects that are viewed as technical and specific competencies, as well as 'non-job-specific' aspects that are considered to be generally similar for every job. These two factors are similar to the work of Borman

and Motowidlo (1993), as well as Borman, Penner, Allen, and Motowidlo (2001) who later developed a job performance model that comprised of two types of performance, namely task or technical performance, and contextual or citizenship performance factors that are relevant to different types of jobs.

There has been growing recognition that overall individual performance should not be measured by task performance alone, as it should also include extra-role behaviours or commonly referred to as contextual performance, which encompasses non-formal tasks and expectations that an employee is required to accomplish (Borman & Motowidlo, 1993; Motowidlo & Van Scotter, 1994; Coleman & Borman, 2000). Borman and Motowidlo (1993, 1997) developed a job performance model that divided performance into task and contextual performances that are relevant to all kinds of jobs. Both task and contextual performances describe the specific behaviour of individuals, which are consistent with the conceptualization that job performance is indeed a consequence of behaviour (Murphy, 1989; Campbell et al., 1993; Motowidlo, Borman & Schmit, 1997).

Task performance was defined by Campbell (1990) as "the proficiency with which individuals perform the core substantive or technical tasks central to his or her job". Therefore, task performance refers to the organisation's expectations from its workers to perform tasks that are part of the employment contract. According to Campbell, Gasser, and Oswald (1996), as well as Motowidlo and Schmit (1999), the five factors classified under task performance includes job-specific task proficiency, non-job-specific task proficiency, written and oral communication proficiency, supervision (in the case of a supervisory or leadership position), and management or administration.

The five factors are similar with the eight dimensions of Campbell's work performance model. The types of behaviour categorised under task performance are work quantity and quality, job skills, as well as job knowledge (Campbell, 1990; Rotundo & Sackett, 2002).

Borman and Motowidlo (1993) defined contextual performance as "behaviour that supports organizational, social, and psychological environments in which the technical core must function". Besides, contextual performance is distinct from task performance as it involves informal activities that are not part of formal job responsibilities, however, it helps to increase performance by complementing task performance. Six factors that are classified as contextual performance are demonstrating effort, written and oral communications, facilitating peer and team performances, supervision and leadership, maintaining personal discipline, as well as management and administration (Campbell, 1990; Rotundo & Sackett, 2002). Moreover, Van Scooter et al., (2000) reported that workers who achieved high contextual performance were more satisfied with their work and showed more dedication to their organisation.

On top of that, contextual performance produces several benefits for the organisation. Contextual performance behaviour consisting of persistence, effort, compliance, and self-discipline, are expected to enhance the effectiveness of workers and managers (Motowidlo, Borman, & Schmit, 1997; Podsakoff & MacKenzie, 1997). Helpful, considerate, and cooperative behaviour are predicted to promote the success of work groups, besides improving organizational management and control by minimizing tension between organisational members and supporting the psychological, as well as

social contexts of job activities, which in turn enhances task performance (Smith et al., 1983; Borman & Motowidlo, 1993; Podsakoff, et al., 2009). In addition, Bateman and Organ (1983) believed that contextual performance can improve a worker's motivation to help an organisation.

It has been widely agreed that job performance should be measured as a multidimensional construct because each performance dimension is related to different aspects of organizational success (Borman & Motowidlo, 1993; Campbell, Gasser, & Oswald, 1996). Currently, job performance constructs that have received substantial attention in studies are task performance and contextual performance (Borman & Motowidlo, 1993; Motowidlo & Van Scotter, 1994; Motowidlo & Schmit, 1999). Although task performance is different, it has a strong and a positive relationship with contextual performance (Conway, 1999; Hoffman, et al., 2007). Task performance is distinct from contextual performance because both constructs contribute independently to overall work performance, and therefore, both constructs need to be incorporated in the work performance scale (Borman & Motowidlo, 1993).

Several studies have demonstrated that task and contextual performances are empirically different (e.g., Motowidlo & Van Scotter, 1994; Van Scotter & Motowidlo, 1996; Borman & Motowidlo, 1997; Motowidlo & Schmit, 1999; Conway, 1999; Jawahar et al., 2008; Hosie, Willemyns & Sevastos, 2012). Besides, Motowidlo & Van Scotter (1994), and Van Scotter & Motowidlo (1996) found that measures of task and contextual performances independently contribute to the overall performance ratings of supervisors. Meanwhile, Conway (1999) found that task performance (technical performance and leadership) and contextual performance (job dedication

and interpersonal affiliation) contributed to the overall performance of managerial jobs. According to Borman and Motowidlo (1997), and Motowidlo and Schmit (1999), there are three basic assumptions used to distinguish task and contextual performances. First, activities related to task performance differ between jobs, whereas activities associated to contextual performance are likely similar across different types of work. Secondly, task performance is typically predicted by the individual's ability; on the other hand, contextual performance is best measured by personality and motivational traits. Lastly, task performance is more prescribed and constitutes in-role behaviour, while contextual performance is more discretionary and extra-role. Although empirical research has established that task and contextual performances are distinct performance dimensions, both dimensions have rarely been investigated in the same study (Jawahar et al., 2008). Borman and Motowidlo (1997) have contended that to understand job performance, it is best to examine both task and contextual components together. Therefore, work performance should be assessed as a behavioural outcome that comprises of task performance and contextual performance.

2.9 Cultural Intelligence and Job Performance

A major study that investigated the association between Cultural Intelligence and job performance was initiated by Ang et al. (2007). The study discovered that Cultural Intelligence is positively correlated with job performance, implying that employees with high Cultural Intelligence are expected to obtain higher work achievements. Even though Ang et al. (2007) predicted that all four Cultural Intelligence dimensions were related to task performance, the findings demonstrated that only Strategy Cultural Intelligence and Action Cultural Intelligence have a positive influence on task performance.

Carranza and Egri (2010) found that Cultural Intelligence is positively correlated with task performance, as it is related to corporate reputation and employee commitment. Meanwhile, Rose et al. (2010) investigated the effect of Cultural Intelligence on job performance among expatriates in Malaysia and found that Strategy Cultural Intelligence and Action Cultural Intelligence were positively associated with contextual performance. However, there was no support for the relationship between Cultural Intelligence and task performance. Lee and Sukoco (2010) discovered that Cultural Intelligence had a positive influence on cultural adjustment however, Cultural Intelligence had no significant effect on expatriate performance. Besides, Chen, Lin, and Sawangpattanakul (2011) investigated the role of Cultural Intelligence and its impact on performance among foreign labour and discovered that Cultural Intelligence has a positive impact on performance. Abdul Malek and Budhwar (2013) found that Cultural Intelligence has a positive association with contextual performance, while a study by Jyoti and Kour (2015) found that Cultural Intelligence was positively associated with task performance. Overall, previous empirical research showed that Cultural Intelligence is a good predictor of individual performance. The outcomes provided clear evidence that those who possess high levels of Cultural Intelligence can perform better and are more engaged in their work specifically in a cross-cultural context.

Previous studies related to Cultural Intelligence and performance are summarized in Table 2.5 below.

Table 2.5

Empirical Research: Relationship between Cultural Intelligence and Job Performance

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Ang et al. (2007)	Study the effect of Cultural Intelligence on cultural judgment and decision making, cultural adaptation, and task performance	Singapore	Survey/98 international managers and 103 foreign professional	(+) CQ (IV) (*) Task Performance (DV)
Rose et al. (2010)	Investigate the effect of Cultural Intelligence on expatriate job performance	Malaysia	Survey/332 expatriates	(+) CQ (IV) (*) Job Performance (DV)
Lee & Sukoco (2010)	Study the effect of Cultural Intelligence on expatriate performance.	Taiwan	Survey/218 expatriates of Taiwanese MNC firms	(-) CQ (IV) (*) Expatriate performance (DV)
Carranza & Egri (2010)	Examine the extent to which managerial Cultural Intelligence is related to organizational effectiveness of small businesses.	Canada	Survey/122 executive managers in Canadian small businesses	(+) Managerial CQ (IV) (*) Organizational Effectiveness (DV)
Chen, Lin & Sawangpattanakul (2011)	Study the role of Cultural Intelligence and its influence on performance with mediating effect of culture shock on the relationship between Cultural Intelligence and performance.	Taiwan	Survey/ 382 Philippine labourers employed in Taiwan's manufacturing companies	(+) CQ (IV) (*) Performance of In-Role behaviour (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'CQ' abbreviation refers to Cultural Intelligence.

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Ramalu, Subramaniam & Rose (2012)	To ascertain the nature of the relationships between Cultural Intelligence and job performance.	Malaysia	Survey/332 expatriates	(+) CQ (IV) (*) Task performance (DV) (*) Contextual performance (DV)
Abdul Malek & Budhwar (2013)	Study the relationship between Cultural Intelligence, expatriate adjustment and performance.	Malaysia	Survey/134 expatriates based in MNC in Malaysia	(+) CQ (IV) (*) Expatriate performance (DV)
Jyoti & Kour (2015)	Analyse the impact of Cultural Intelligence on task performance.	India	Survey/ 225 bank managers	(+) CQ (IV) (*) Task performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'CQ' abbreviation refers to Cultural Intelligence

Based on the reviewed literature, only Ramalu et al. (2012) had examined the effect of Cultural Intelligence on task performance and contextual performance. Meanwhile, Ang et al. (2007) and Jyoti and Kaur (2015) only investigated the relationship between Cultural Intelligence and task performance, but, they did not test for contextual performance as an outcome of Cultural Intelligence. As highlighted by Borman and Motowidlo (1997), task performance and contextual performance are generally different and contribute independently to overall work performance, and therefore, performance outcome should measure both task and contextual performances.

As is illustrated in Table 2.5, most of the studies investigated the effect of Cultural Intelligence on expatriate performance (Rose et al., 2010; Lee & Sukoco, 2010; Abdul

Malek & Budhwar, 2013), while other studies focused on international managers (Ang et al., 2007; Carranza & Egri, 2010) and foreign labourers (Chen, Lin, & Sawangpattanakul, 2011). Most of the studies on Cultural Intelligence focussed primarily on expatriates' performance. However, the influence of Cultural Intelligence on public-sector employees' performance has not been studied before. Responding to this need, the current study intended to investigate the effects of Cultural Intelligence on public service employees' work performance.

The ability to interact effectively in diverse cultures has become very important in today's global business world (Earley & Ang, 2003; Crowne, 2008; Ang et al., 2012). Cultural diversity creates a number of challenges for individuals and organisations that might lead to interaction difficulties (Amiri et al., 2010; Molinsky, 2013). Crowne (2008) deliberated that people in cross cultural situations often make costly cultural blunders, and most of the time, people are not aware of the mistakes they make. The essence of Cultural Intelligence is that a person needs to understand other cultures, and besides, it also requires motivation and capability to react appropriately. During a cross-cultural encounter, one should try to explore what and why it is happening, while some people might just ignore the situation or react inappropriately (Earley & Ang, 2003). When working or connecting with people outside of one's own culture, one needs to persistently endeavour to understand other cultural backgrounds, beliefs, and attitudes.

Cultural Intelligence is not exclusively for those who work and live abroad, as everyone involved in cross-cultural environments, both domestically and internationally, needs to possess Cultural Intelligence. When dealing and interacting

with people from different cultural backgrounds, it is common to experience differences in perceptions, opinions, communication and values. This happens because some people tend to see things solely from their own cultural perspective. According to Cagiltay, Bichelmeyer & Akilli (2015, p.7) “the values, norms and the code for social interactions in our own culture are programmed into our minds to process the behaviour of others according to our own culture’s belief and knowledge structures”. As for this study, the samples were public-service employees who worked in their home country (Malaysia), and dealing with customers from different cultural backgrounds. Employees who are based in their home country will most likely interact and deal with foreign clients based on their own cultural perspective, which can lead to misunderstandings and conflict.

To interact appropriately with people from diverse cultures, a person needs to understand what is anticipated of one’s role and how to fulfil those expectations. For this purpose, public service employees need to master Cultural Intelligence skills so that they can enhance their cognitive understanding, motivation, and behavioural skills, as well as to fulfil their role expectations, by showing respect to other people’s cultures and behaving appropriately, especially when they are dealing with international clients.

2.10 Emotional Intelligence and Job Performance

Intelligent quotient (IQ) is not the only factor that influences individual success and performance; as there is another factor known as Emotional Intelligence, which can lead to an increase in the individual's work performance. A number of scholars have agreed that academic intelligence is important to success, but emotional competency is even more important. (Salovey & Mayer, 1990; Mayer, Salovey, & Caruso, 2000; Goleman, 2006; Cotruș, Stanciu & Bulborea, 2012; Sternberg, 2015). This indicates that job performance is primarily determined by Emotional Intelligence competencies.

Emotional Intelligence has been recognised as an influential factor in both individual performance and organisational performance. Goleman (2006) asserted that Emotional Intelligence is increasingly important for organisational growth and human development, because the concept provides a new way to identify, understand, and evaluate human behaviours, attitudes, management styles, interpersonal skills, and human potential. Previous empirical studies have demonstrated that those who made decisions solely based on cognitive ability, without considering Emotional Intelligence, failed to make good decisions (Goleman, 2006; Moïra, et al., 2007, Hersing, 2017). Hence, by possessing Emotional Intelligence, employees would have a greater ability analyse the situation as well as sensing which strategies are likely to work best in solving particular problems that can help them achieve better work outcomes.

In service-oriented industries, employees generally involve direct face-to face contact with clients while providing services, and in such work environments, Emotional Intelligence plays a vital role in managing emotions. Researchers have posited that

capability to manage emotions has a significant impact on employee's performance (George & Brief, 1996; Bar-On, 1997; Gondal & Husain, 2013; Gontur & Dekom, 2017). According to Wong and Law (2002), those who possess high level of Emotional Intelligence can make use of their emotion regulation mechanism effectively to form positive emotions, as well as promote emotional and intellectual growth.

In order to interact positively and confidentially with others, it is crucial for employees to have the ability to manage, regulate, and control their emotions. Emotional Intelligence can contribute to superior work performance because emotionally intelligent individuals can control their emotions, manage anxiety, and stay productive even when working under pressure. Previous research related to the relationship between Emotional Intelligence and performance are summarized in Table 2.6 below.

Table 2.6

Empirical Research: Relationship between Emotional Intelligence and Job Performance

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Wong & Law (2002)	To examine the relationship between leader and follower's Emotional Intelligence and performance	Hong Kong	Survey/116 administrative, clerical and technical staff from a Hong Kong university	(+) EQ of follower (IV) (n) EQ of leader (IV) (*) Job Performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV.
The 'EQ' abbreviation refers to Emotional Intelligence.

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Lam & Kirby (2002)	To explore whether Emotional Intelligence would positively contribute to individual cognitive-based performance.	United States	Survey/304 undergraduates at a university in the western United States	(+) EQ (IV) (*) Individual cognitive-based performance (DV)
Higgs (2004)	To study the relationship between Emotional Intelligence and performance.	United Kingdom	Survey/289 call centre agents from three organizations	(+) EQ (IV) (*) Individual Performance (DV)
Day & Carroll (2004)	To examine whether ability-based measure of Emotional Intelligence can predict individual performance, group performance, and group citizenship behaviours.	Canada	Work group given a cognitive decision-making task and questionnaires/ 246 undergraduate students from a Canadian university.	(+) Ability-based EQ (IV) (*) Task Performance (DV) (-) Ability-based EQ (IV) (*) Individual Citizenship Behaviour (DV)
Wong, Law & Song (2004)	To establish predictive validity of Emotional Intelligence in social and organizational context.	Republic of China	Survey/ 165 workers of cigarette factory in Anhui province.	(+) EQ (IV) (*) Job performance (DV)
Shaffer & Shaffer (2005)	To study the effect of personality and Emotional Intelligence on two forms of employee performance: task and contextual performance.	Hong Kong	Survey/ 116 Hong Kong Managers.	(-) EQ (IV) (*) Employee performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'EQ' abbreviation refers to Emotional Intelligence.

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Lyon & Schneider (2005)	To investigate influence of ability-based Emotional Intelligence on stress appraisals and performance.	United States	MSCEIT V2.0 online and task stimulation /126 undergraduate students from Midwestern University	(-) Emotional Perception (IV) (-) Facilitating Cognition (IV) (+) Emotional Understanding (IV) (-) Emotional Management (IV) (*) Task Performance (DV)
Carmeli & Josman (2006)	To examine the effect of Emotional Intelligence on task performance and Organizational Citizenship Behaviours (OCB).	Israel	Survey/215 employees from diverse organizations	(+) EQ (IV) (*) Task Performance (DV) (*) Organizational Citizenship Behaviours: Altruism and Compliance (DV)
Lopes et al. (2006)	To investigate whether Emotional Intelligence is related to job performance and also affect and attitudes at work.	United Kingdom	Survey/44 analysts and clerical /administrative workers from the finance staff of a Fortune 400 insurance companies	(+) EQ (IV) (*) Job Performance (DV) (*) Affect and attitudes at work (DV)
Sy, Tram & O'hara (2006)	To examine the relation of employee and manager Emotional Intelligence on job satisfaction and performance.	United States	Survey/187 food service workers and 62 managers of nine franchises	(+) EQ (IV) (*) Job Satisfaction (DV) (*) Job Performance (DV)
Côté &Miners (2006)	To examine the effect of Emotional Intelligence and cognitive intelligence on job performance	United States	Survey/175 full-time workers of a public university in U.S.A.	(+) EQ (IV) (*) Task Performance (DV) (*) Organizational Citizenship Behaviour (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'EQ' abbreviation refers to Emotional Intelligence.

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Cha, Cichy & Kim (2009)	To examine the relationship between Emotional Intelligence and contextual performance.	United States	Survey/191 members of the National Automatic Merchandising Association (NAMA)	(+) EQ (IV) (*) Contextual Performance (DV)
Ahuja (2011)	To examine the link between Emotional Intelligence and work performance	India	Survey/100 front line executives working in insurance sector	(+) EQ (IV) (*) Job Performance (DV)
Patnaik, Satpathy & Pradhan (2010)	To investigate the relationship between Emotional Intelligence and work performance	India	Survey/169 executives working in Cooperative Bank and Gramnya Bank	(+) EQ (IV) (*) Work Performance (DV)
Chaudry & Usman (2011)	To study the relationship between employee's Emotional Intelligence and performance.	Pakistan	Survey/ 444 employees working in privately owned organizations	(+) EQ (IV) (*) Job Performance (DV)
Behbani (2011)	To study the relationship between Emotional Intelligence and employee's performance	Iran	Survey/116 managers and employees at Departments of Physical Education (DEPSI)	(+) EQ (IV) (*) Job Performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'EQ' abbreviation refers to Emotional Intelligence.

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Shamsuddin & Rahman (2014)	To investigate the relationship between Emotional Intelligence and job performance.	Malaysia	Survey/170 call centre agents from two selected call centres located in Kuala Lumpur.	(+) EQ (IV) (-) Self-emotion appraisal (IV) (+) Regulation appraisal emotion (IV) (+) Use of emotion (IV) (*) Job Performance (DV)
Hua & Schutte (2015)	To examine the relationship between trait Emotional Intelligence and other-rated task performance.	China	Survey/180 undergraduate students from a Chinese university	(+) EQ (IV) (*) Task Performance (DV)
Al-Hamdan et al. (2017)	To investigate the relationship between Emotional Intelligence ability and job performance.	Jordan	Survey/194 nurses working in six Jordanian hospitals	(+) EQ ability (IV) (*) Job Performance (DV)
Mohamad & Jais (2016)	To investigate the effects of Emotional Intelligence on teachers' job performance.	Malaysia	Survey/212 teachers in 6 secondary schools in Kedah	(+) EQ (IV) (*) Job Performance (DV)
Bozionelos & Singh (2017)	To examine the relationship of Emotional Intelligence with task and contextual performance.	United Arab Emirates (UAE)	Survey/188 full-time expatriate employees in the United Arab Emirates (UAE)	(u) EQ (IV) (*) Task Performance (u) EQ (self-emotional appraisal and regulation of emotion) (IV) (*) Helping organizational citizenship behaviours (DV) (*) Voice organizational citizenship behaviours (DV)

Notes: (+) Positive relationship, (-) negative relationship, (u) u-shape relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'EQ' abbreviation refers to Emotional Intelligence.

Previous studies have shown that Emotional Intelligence is positively related to job performance (e.g., Day & Carrol, 2004; Higgs, 2004; Law, Wong, & Song, 2004; Lyons & Schneider, 2005; Carmeli & Josman, 2006; Lopes et al., 2006 ; Sy, Tram & O'hara, 2006; Côté & Miners, 2006; Patnaik et al., 2010; Chaudhry & Usman, 2011; Ahuja, 2011; Shamsuddin & Rahman, 2014; Al-Hamdan et al., 2017; Mohamad & Jais, 2016). The review of literature showed that Emotional Intelligence plays a critical role in determining employee performance.

Public service employees' work role in today's era has become more challenging and complex.Yunus and Mahajar (2011) found that excessive workload is the major source of stress among public service officers in Malaysia. Bilal et al., (2014) found that level of job stress among Malaysian government employees were moderately high. Stress and negative emotions have adverse effects on individual productivity and performance. Those who fail to utilise their Emotional Intelligence skills are less effective in managing their moods and emotions. Lyons and Schneider (2005) posited that high levels of Emotional Intelligence are related to one's capability to successfully apply the antecedent and the response-focused emotional direction, as well as able to communicate effectively. In fact, they found that those who possessed greater level of Emotional Intelligence promoted challenge appraisals that led to a superior performance, whereas low Emotional Intelligence levels raised threat appraisals and contributed to poor performance. In conclusion, it had been expected that individuals with high levels of Emotional Intelligence are better employees because they are able to achieve superior performance and this intelligence should be valued in the workplace. Therefore, in this study, Emotional Intelligence was expected to positively correlate with work performance.

A person with a high level of Emotional Intelligence is more alert of how emotions could affect behaviour and work outcomes, besides being able to control emotions and handle people's emotions to develop more dynamic connections, which in turn could lead to more organizational citizenship behaviour that contributes to better job performance (Wong & Law, 2002; Law, Wong, & Song, 2004). Besides investigating the relationship between Emotional Intelligence and task performance, it seems to be promising to conduct a study to investigate the relationship between Emotional Intelligence and organizational citizenship behaviour (also referred as contextual performance). According to Katz (1964) and Paille (2011), employee's task performance is not the only factor that determines the success of an organisation, as it needs to be complemented by behaviours that are directed towards helping co-workers and organisations. Specifically, companies nowadays require workers who are willing to help their colleagues, endeavour to create a progressive work environment, and be committed to the organisation. Mayer et al., (2000b) claimed that workers who possess greater Emotional Intelligence can interact effectively with team members, be more sensitive towards other team member's feelings and take the right action. Having good Emotional Intelligence skills will increase a person's ability to connect with others, build trust, and nurture good relationships (Seibert, Kraime & Liden, 2001). Thus, employees with high Emotional Intelligence are expected to participate more in citizenship behaviours at the workplace, and thus, contextual performance can be an important outcome variable to be studied further.

As illustrated in Table 2.6, most of the research focused on investigating the relationship between Emotional Intelligence and task performance, and only a few studies tried to examine the association between Emotional Intelligence and contextual

performance, but only a few studies on the relationship between Emotional Intelligence and contextual performance. Moreover, studies that examined the effect of Emotional Intelligence on task and contextual performance are limited (see Day & Carroll, 2004; Shaffer & Shaffer, 2005; Côté & Miners, 2006; Carmeli & Josman, 2006; Bozionelos & Singh, 2017). Previous theoretical and empirical studies (e.g., Wong & Law 2002; Cote & Miners, 2006; Cartwright & Pappas, 2008) documented the existence of a positive association between Emotional Intelligence and non-task related behaviours (contextual performance) of employees. The empirical findings from these studies (e.g., Côté & Miners, 2006; Carmeli & Josman, 2006; Cha, Cichy, & Kim, 2009; Chaudhry & Usman, 2011; Jung & Yoon; 2011; Bozionelos & Singh, 2017) clearly demonstrated that Emotional Intelligence could induce voluntary and positive behaviour. Besides that, Emotional Intelligence could increase a person's ability to understand, and manage emotions effectively, and to use the information to guide thinking and behaviour.

The service industry is rapidly growing with increasing number of companies recognising the significance of Emotional Intelligence in the workplace. Emotional Intelligence can be critically important in the service sector as the main role of workers is to assist and interact with customers (Srivastava, 2013). As portrayed in Table 2.6, numerous studies conducted on service sectors have demonstrated that Emotional Intelligence is positively related to work performance in the context of call centre employees (Higgs, 2004; Shamsuddin & Rahman, 2014), food service workers (Sy, Tram & O'hara, 2006), front-line executives in insurance companies (Ahuja, 2011), and retail sales employees (Moon & Hur, 2011). The other remaining studies focused on work settings, such as private organisations, banks, schools, and universities.

However, limited research has looked into the public-service sectors. Therefore, the current study intended to explore the effects of Emotional Intelligence on work performance in public service organisations in Malaysia.

2.11 Social Intelligence and Job Performance

An organisation is a place where social interactions play a major role. People who have the ability to be effective in social situations are assets to the work environment. Social skills are vital for communicating and interacting effectively. Thus, Social Intelligence is essential for an employee to accomplish his role successfully in an organisation. There is considerable evidence supporting the link between Social Intelligence and important outcomes such as effective social functioning (Cantor & Kihlstrom, 1987), enhanced social problem-solving abilities (Jones & Day, 1997), positive interpersonal experience (Cheng et al., 2001), ethical leadership (Allahyari, 2015), sensitive to intercultural communication (Dong, Koper & Collaço, 2008) and knowledge absorption capability (Nouri, Pourghaz & Jenaabadi 2015). Previous studies have shown that Social Intelligence is a good predictor of individual success and improvement in duties thus, Social Intelligence can also be treated as a predictor of performance outcomes. Previous studies related to Social Intelligence and performance are depicted in Table 2.7 below.

Table 2.7

Empirical Research: Relationship between Social Intelligence and Job Performance

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Eketu & Ogbu (2010)	To examine the role of Social Intelligence on workers' extra-role behaviour.	Nigeria	Survey / 175 employees of 10 independent road transportation companies in Port Harcourt.	(+) SQ (IV) (*) Extra-role behaviour (DV)
Rasuli, Ebrahimpoor, & Hassanzadeh (2013)	To examine the relationship between Social Intelligence and business performance.	Iran	Survey /102 of Bank managers of Agriculture Banks in Ardabil province	(+) SQ (IV) (*) Behavioural performance (DV) (*) In-role Performance (DV) (*) Extra-Role Performance (DV) (*) Results-based Performance (DV)
Ebrahimpoor, Zahed & Elyasi (2013)	To investigate the relationship between Social Intelligence and organisational performance.	Iran	Survey /164 experts, assistants and managers of regional water companies in Ardabil province	(+) SQ (IV) (*) Organizational Performance (DV)
Rahim (2014)	To test the relationship between business leaders' Social Intelligence and creative performance.	United States	Survey /395 employed undergraduate students, 250 employed MBA students and 143 executives of organizations.	(+) SQ (IV) (*) Creative Performance (DV)
Adetula (2016)	To examine emotional, social, and cognitive intelligence as predictive variables to job performance.	Nigeria	Survey /300 law enforcement agents	(-) SQ (IV) (*) Job Performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'SQ' abbreviation refers to Social Intelligence.

Researchers such as Eketu and Ogbu (2010) investigated the effect of Social Intelligence on workers' extra-role behaviour among employees of transportation companies in Nigeria, Rahim (2014) examined the link between Social Intelligence and creative performance among business leaders in United States of America (USA), and Adetula (2016) studied the effects of Social Intelligence on job performance among law enforcement officers in Nigeria. However, based on the literature review, studies on Social Intelligence and work outcome in the public-service context in Malaysia, are still scarce.

Social Intelligence is claimed to be a critical element of success for organisations. Realizing the importance of Social Intelligence in the workplace, researchers began to examine the impact of Social Intelligence on performance, concentrating on the organisational level. For instance, Ebrahimpoor, Zahed and Elyasi (2013) investigated the effects of Social Intelligence on organizational performance, and the outcome demonstrated that all dimensions of Social Intelligence (social information processing, social awareness, and social skills) have a significant effect on organizational performance. The findings suggest that in order to maximize organizational performance, more attention should be devoted to enhancing the manager's Social Intelligence level (Ebrahimpoor, Zahed & Elyasi, 2013). Managers can use Social Intelligence skills to develop good relations with personnel staff or customers, recognise the personal and social characteristics of others, and make good decisions at times of crisis.

Meanwhile, Rasuli, Ebrahimpour and Hassanzadeh (2013) found that there was a significant relationship between Social Intelligence dimensions (social information

processing, social awareness, social skills, and social desirability) and business performance of managers at the Agriculture Bank in Ardabil province. According to Robert (2008), Social Intelligence includes the ability to select an appropriate response and to be flexible on one's behaviour. These abilities can help managers to interact effectively and develop stronger connections with their employees. Good climate of social interactions could lead to stronger cooperation and understanding and at the same time allow managers to assist employees in improving their individual skills and performance.

Sultana (2015) felt that it is worth applying to an organisational setup to produce and promote more socially intelligent individuals at work. Recently, Rahim et al., (2014) initiated a study to investigate the influence of Social Intelligence on a leader's creative performance in five countries — United States, United Kingdom., Scotland, Hong Kong, and Thailand. The results showed that supervisors with an acceptable level of Social Intelligence contributed more to a creative performance. Thus, it is necessary to develop Social Intelligence skills in the workplace so that employees can be more productive and accomplish their tasks effectively.

In the modern world where global boundaries are being reduced, applying Social Intelligence becomes more and more important. Cross-cultural encounters have become more common in the public sector, and Social intelligence has the potential to facilitate individual effectiveness in cross-cultural interactions. However, to date there has been much studies that explored the effect of Social Intelligence on individual performance in a cross-cultural context.

Various scholars have highlighted the importance of Social Intelligence in cross-cultural situations. Studies by Dong et al., (2008) and Bosuwon (2017) have shown conclusively that Social Intelligence can help individuals to cope with intercultural problems and to become competent in intercultural communication. The present study wished to add to the corpus of knowledge of prior studies by investigating the relations between Social Intelligence and individual work performance in a cross-cultural context.

Social Intelligence is an important psychological factor that has a profound effect on an individual's ability and performance. Previous findings have demonstrated that individuals with high Social Intelligence are inclined to show better performance (Eketu & Ogbu, 2010; Rahim, 2012, 2014; Adetula, 2016). Social Intelligence is of particular concern in the services sector where the interaction among individuals is direct and frequent. Eketu and Ogbu (2010) had highlighted the importance of Social Intelligence when performing jobs in the transportation service sector. Results clearly indicated that Social Intelligence was positively related to workers' extra-role behaviour. An empirical study by Rahim (2012) reported that socially intelligent supervisors positively contribute to interpersonal justice, which enhances their own creative performance. Social Intelligence enables supervisors to develop collaborative cultures in their organisations, which enhances the positive effect leading to creativity. Adetula (2016) reported that Social Intelligence can facilitate a satisfactory performance among law enforcement agents. This finding signifies that Social Intelligence is essential especially in jobs that demand a high degree of social interaction. Public sectors offer various governmental services, and a public servant is expected to maintain the highest standard of professionalism as a representative of the

government. In order to do their jobs well, public service employees must be able to manage interactions with customers positively. Thus, Social Intelligence can be proposed as a tool for successfully managing interaction so that it benefits the organisation.

Social Intelligence is a multi-dimensional concept that links cognitive and behavioural aspects to improve human interactions (Wong et al., 1995; Silvera et al., 2001; Weis & Süb, 2007). In essence, Social Intelligence is composed of different sets of abilities that enable individuals to interact successfully with others. This means that different dimensions of Social Intelligence might influence work outcomes at different levels, thus, more attention should be devoted to exploring how the Social Intelligence dimension can contribute to superior work performance. Though there are many claims regarding the positive impact of Social Intelligence on individual performance (e.g., Eketu & Ogbu, 2010; Rahim, 2012, 2014; Adetula, 2016), however, researchers have not examined the correlation between the Social Intelligence dimensions and work performance. Owing to the scarcity of empirical studies investigating the impact of Social Intelligence dimensions on performance, it is indeed significant to explore the differential effects of Social Intelligence dimensions on individual work performance, specifically among public service employees in Malaysia.

2.12 Islamic Work Ethics and Job Performance

Islam has its own ethical system to ensure the establishment of good morals and manners within an Islamic society. Islam Work Ethics was introduced to ensure the best practice and good governance in business. Ahmad (1976) notes that, Islamic Work Ethics is relevant to the elements of life from an Islamic perspective and provides suggestions for appropriate action in a business scenario. According to Aldulaimi (2016), Islamic Work Ethics serves as a guideline for an organisation to improve its administrative practices, create a sustainable competitive advantage and ensure good quality services. Islam urges employees to endeavour and to do their best to fulfil the obligation to their work. Ali (2005) indicated that Islamic Work Ethics emphasizes hard work, initiative, competition, faithfulness, transparency, and morally responsible behaviour. Additionally, Kumar and Rose (2010) stated that adoption Islamic Work Ethics in the workplace could lead to productive attitudes, such as diligence, obligation, committed to work, work creativity, teamwork, and fair competition. All these positive values are essential for a management that aims to improve employees' productivity and performance.

Previously, only a few studies had investigated the association between Islamic Work Ethics, individuals, and organisational outcomes, but recently, a handful of scholars have begun to show more interest by conducting studies on Islamic Work Ethics (Ali & Al-Owaihan, 2008). Ali and Al-Owaihan (2008) stated that Islamic Work Ethics has contributed to higher performance by spreading wealth and social welfare. Many previous studies found that job satisfaction and organisational commitment were influenced by Islamic Work Ethics (e.g., Yousef, 2001; Rahman et al.; 2006; Wahibur, 2010; Mohamed, Karim & Hussein, 2010; Salahudin et al., 2016). The results of these

studies revealed that the workers who adhered to the teachings of Islam and adopted Islamic ethical values had a tendency to find satisfaction in their work and showed strong commitment to their company.

A number of researchers had highlighted the relevance of Islamic Work Ethics in a public service context. For instance, Yousef (2001) found that government employees showed the strongest support for the concept of Islamic Work Ethics than those from the private organizations. He also found that individuals working in service-oriented companies showed stronger support of the Islamic Work Ethics compared to those working in manufacturing companies. Moreover, findings by Ali and Al-Owaihan (2008) demonstrated that public sector managers have a higher level of Islamic Work Ethics as opposed to private sector managers. Kumar and Rose (2010) studied the effects of Islamic Work Ethics on innovation capability among public sector employees in Malaysia and found that Islamic Work Ethics significantly contributes towards innovation capability. The study also reported that Administrative and Diplomatic Officers strongly supported the values of Islamic Work Ethics. Furthermore, Kumar and Rose (2010) claimed that the cultivation of Islamic Work Ethics values was successful in the Malaysian public sector because both Muslim and non-Muslim workers were conscious and complied with their religious obligations, which promoted positive attitudes, such as honesty and fair transactions in their workplace. They also claimed that the non-Muslims seemed to be comfortable working together with their Muslim co-workers because of their awareness of the implementation of effective Islamic values in the public-sector.

Kumar and Rose (2012) also conducted a study to investigate if Islamic Work Ethics moderated the association between knowledge sharing and innovation capability in public-sector settings and the findings showed that Islamic Work Ethics did moderate the relationship between these constructs. From the findings, they concluded that that public-sector workers with strong Islamic Work Ethics were more skilful in handling the evolving environments and in reaching the anticipated outcomes. Apart from that, Yunus et al., (2011) discovered that Malaysian public servants strongly embraced Islamic Work Ethics. This depicted a positive orientation of Malaysian public servants towards Islamic Work Ethics. Besides, Islamic Work Ethics offers employees good values in life to become competent service providers. Islamic Work Ethics promotes the pursuit of knowledge as an approach for individuals to improve themselves and balance the efforts for acquiring wealth and in reaching spiritual tranquillity. These empirical results demonstrated that public-sector employees strongly supported the values of Islamic Work Ethics in their workplaces. Thus, there is an important need to have a better understanding of work ethics of public service employees in Malaysia. In response to this, it is relevant to explore further the concept of Islamic Work Ethics and its significant impact on public service employee's work performance in a cross-cultural context, which has not been studied before.

Islamic Work Ethics helps to create a productive environment in which employees possess strong moral values and conform to the Islamic teachings when carrying out work (Zahrah et al., 2016). Strong work ethics can direct employees' behaviour in the right direction, which in turn can result in greater work output. From the literature review, Islamic Work Ethics has significantly predicted a range of behavioural, and work outcomes. However, to date, only few empirical studies have explored the

relationship between Islamic Work Ethics and employees' job performance. In an organisation, the most important tool for gaining a competitive advantage is its employees and evaluating employee work performance is essential because it helps to explain the value and utility that each employee adds to the organisation. A competitive workforce must be able to react quickly to market changes and competition.

Previous studies on the relationship between Islamic Work Ethics and performance are summarized in Table 2.8 below.

Table 2.8

Empirical Research: Relationship between Islamic Work Ethics and Job Performance

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Hayati & Caniago (2012)	To investigate the influence of Islamic Work Ethics on intrinsic motivation, job satisfaction, organizational commitment and job performance.	Indonesia	Survey /172 employees of Islamic banks in Bandar Lampung.	(+) IWE (IV) (*) Job Performance (DV)
Imam, Abbasi, & Muneer (2013)	To investigate the relationship between Islamic Work Ethics and employee performance.	Pakistan	Survey/150 PhD faculty members of universities in Pakistan.	(+) IWE (IV) (*) Employee Performance (DV)
Dinpajouh & Zadeh (2014)	To examine the effects of Islamic Work Ethics on organization commitment, job satisfaction, and performance.	Iran	Survey/259 accountants working in Yazd Province.	(+) IWE (IV) (*) Employee Performance (DV)

Author(s)	Background of the study	Study Setting	Methodology / Sample	Findings
Murtaza et al., (2014)	To study the impact of Islamic Work Ethics on organizational citizenship behaviours and knowledge-sharing behaviours.	Pakistan	Survey/300 employees from six public universities in Pakistan.	(+) IWE (IV) (*) Organizational Citizenship Behaviours (DV) (*) Knowledge Sharing Behaviour (DV)
Ramalu & Rashid (2016)	To investigate the relationship between Islamic Work Ethic and organizational citizenship behaviour.	Malaysia	Survey/153 middle level administrators of state service	(+) IWE (IV) (*) Organizational Citizenship Behaviours (DV)
Zahrah et al., (2016)	To investigate the role of Islamic Work Ethics and Islamic religiosity on job performance.	Malaysia	Survey/ 150 administrative employees in higher educational institutions in Malaysia	(+) IWE (IV) (*) Job Performance (DV)

Notes: (+) Positive relationship, (-) negative relationship, (n) no relationship, (A) antecedent, (IV) independent variable, (DV) dependent variable, (*) the variable is DV
The 'IWE' abbreviation refers to Islamic Work Ethics.

Previous studies (e.g., Hayati & Caniago; 2012, Imam, Abbasi, & Muneer, 2013; Dinpajouh & Zadeh, 2014; Zahrah et al., 2016) have found that Islamic Work Ethics was a good predictor of employees' job performance. Therefore, it can be concluded that workers who possessed and practiced high levels of Islamic Work Ethics will be more committed in completing the allotted tasks and attain better productivity and performance. As illustrated in Table 2.8, most of the studies on Islamic Work Ethics focussed primarily on employee's job performance. Only a few studies (e.g., Murtaza et al., 2014; Ramalu & Rashid, 2016) had investigated the association between Islamic Work Ethics, and organizational citizenship behaviour, which is also known as contextual performance. Although previous studies have documented the influence of

Islamic Work Ethics on certain dimensions of job performance, none of the studies had tested the link between Islamic Work Ethics and task and contextual performances, simultaneously. Therefore, the current study aimed to fill the paucity of this research by further investigating the influence of Islamic Work Ethics on two categories of job performance outcomes, namely task performance and contextual performance.

Previous studies have provided empirical support on the positive impact by Islamic Work Ethics on employees' job performance. In spite of its importance, attempts to empirically investigate the influence of Islamic Work Ethics on work performance in Malaysia have been limited. Thus, this study investigated the effects of Islamic Work Ethics on individual work performance, as well as examine whether Islamic Work Ethics mediates the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance. The assessment of the relationship between these variables in the public-service setting would be fascinating, as the majority of the public service employees in Malaysia are Muslims.

These sections critically explains the literature on Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and work performance. The structure of the literature review for this study is presented in Figure 2.2 below.

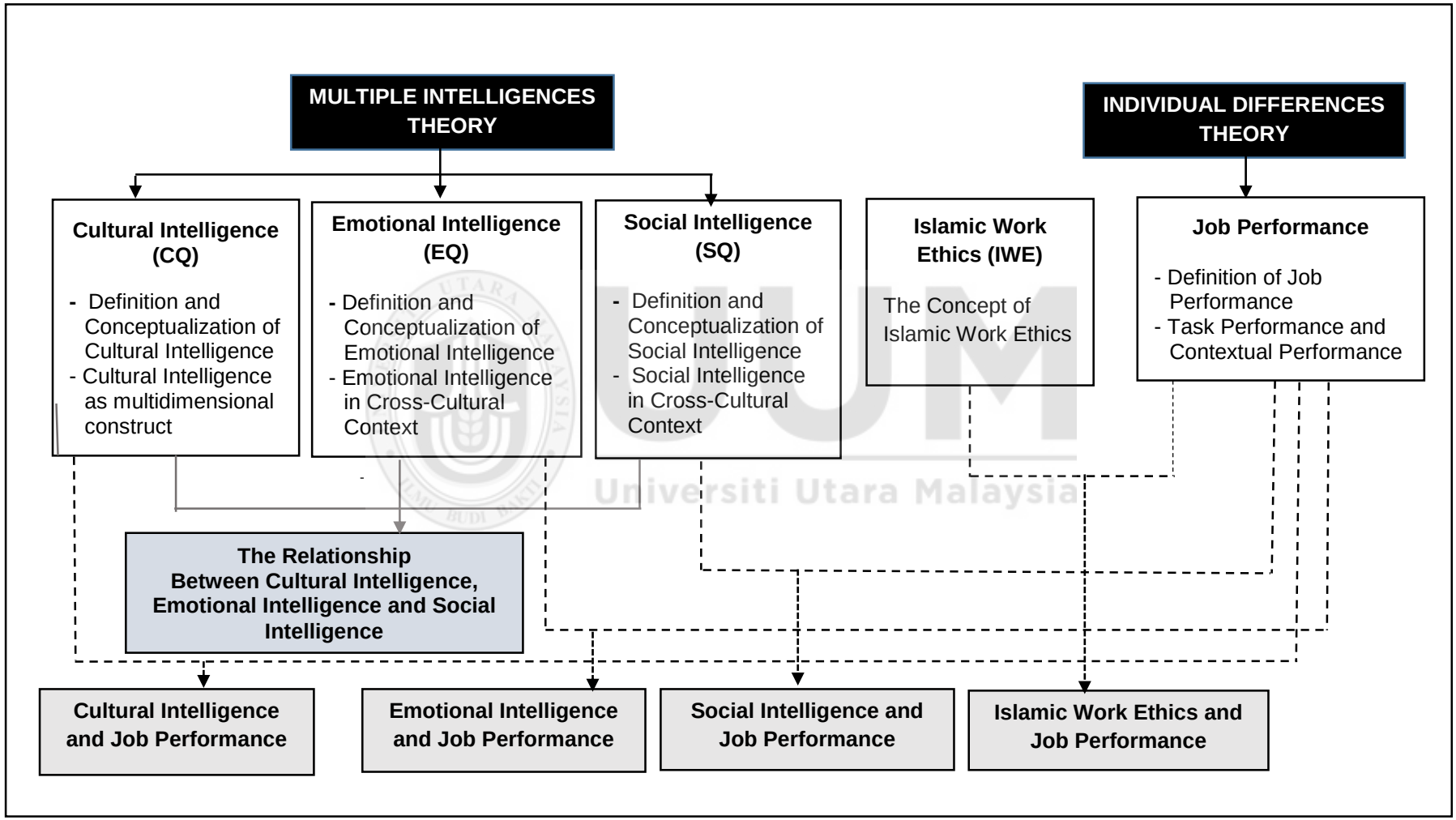

Figure 2.2 The Structure of the Literature Review

2.13 Theoretical Framework

Figure 2.3 below depicts a theoretical framework that illustrates how Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics interacts with individual work performance. This theoretical framework diagrammatically addresses the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance. The aim of the current study was to examine the mediating effects of Islamic Work Ethics on the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, and individual work performance. The independent variables of this study were Cultural Intelligence and Emotional Intelligence and Social Intelligence. The dependent variable was individual work performance, whereas the mediating variable was Islamic Work Ethics.

Cultural Intelligence was divided into four dimensions, namely Strategy Cultural Intelligence, Knowledge Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence. Meanwhile, Emotional Intelligence consisted of four dimensions, namely self-emotional appraisal, others' emotional appraisal, regulation of emotion, and use of emotion. Social Intelligence consisted of three dimensions, such as social information processing, social skills, and social awareness. Individual work performance is divided into two sets of dimensions, namely task performance and contextual performance

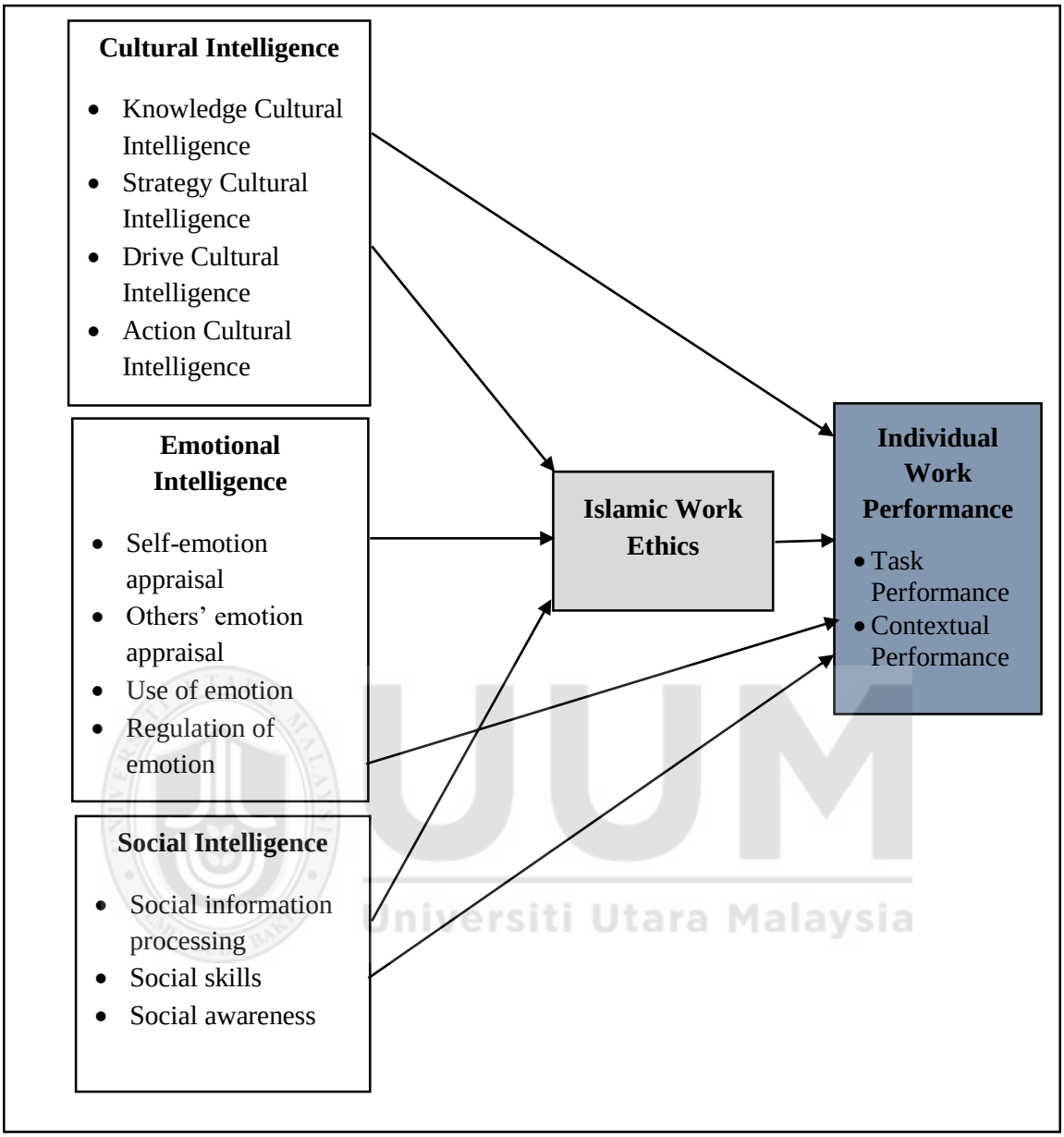

Figure 2.3 The Theoretical Framework of the Study

2.14 Underpinning Theory

Gardner (1983) introduced the Multiple Intelligence Theory that focused on the non-cognitive aspect of intelligence. Cultural Intelligence, Emotional Intelligence and Social Intelligence are grounded in the theoretical framework of Multiple Intelligence (Gardner, 1993; Earley & Ang, 2003; Ang et al., 2004; Law et al., 2004; Alon & Higgins, 2005) and these intelligences are categorised as non-cognitive aspects of intelligence. Triarchic Theory (Sternberg, 1984, 1985) is a theory of human cognition that complements Gardner's theory of multiple intelligence, which stresses on the multidimensionality of intelligence and its action in a real-life context (Ang & Van Dyne, 2008). Applying Sternberg's multiple-loci of intelligence, Earley and Ang (2003) conceptualized Cultural Intelligence as comprising of metacognitive, cognitive, motivational, and behavioural dimensions with specific relevance to a function in culturally diverse settings. According to Johnson et al., (2006), as well as Ang and Inkpen (2008), Cultural Intelligence with behavioural, motivational, metacognitive, and cognitive dimensions are unique resources with the potential to generate competitive advantage and lead to better performance outcomes. The four dimensions of Cultural Intelligence are considered as competencies essential for solving cultural adjustment problems, and thus, help individuals to perform effectively in culturally diverse environments.

Furthermore, Cultural Intelligence does not act in isolation, as it needs to be complemented by other types of intelligence. Bar-On (2000), Gabel et al., (2005), and Moon (2010) claimed that Emotional Intelligence is critically needed to achieve intercultural effectiveness, especially for individuals who work in a cross-cultural environment. In addition, previous theoretical and empirical studies (e.g., Wong &

Law 2002; Law et al. 2004; Sy et al., 2006) had supported the positive association between Emotional Intelligence and job performance. Adetula (2016) conducted a study on law enforcement agents in Nigeria and found that a combination of Emotional Intelligence and Social Intelligence contribute to superior job performance. Cultural Intelligence, Emotional Intelligence and Social Intelligence seemed to be related to similar positive effects on work performance and cross-cultural adaptation. Therefore, this study proposed Cultural Intelligence, Emotional Intelligence and Social Intelligence as important competencies that could help improve the performance of public service employees in a culturally diverse working environment.

Apart from that, employees who are instilled with unique skills and competencies would be able to perform their jobs in a professional manner as well as to the best of their abilities. It is also imperative that management focus on applying Islamic moral values in the workplace because employees with strong adherence to Islamic Work Ethics and imbued with unique competencies, such as Cultural Intelligence, Emotional Intelligence and Social Intelligence, are expected to be more committed in attending the needs of their global customers, and more capable in handling complex tasks.

The development of a theoretical framework for analysing the relationship between and 'real world' intelligences (Cultural Intelligence, Emotional Intelligence and Social Intelligence) and individual work performance is based on the Individual Differences Theory proposed by Motowidlo et al., (1997). Theory of Individual Differences (Borman & Motowidlo, 1993) posits that individual differences in personality, ability, knowledge, and skills influences an individual's job performance. Cultural Intelligence, Emotional Intelligence and Social Intelligence are considered to be a set

of skills and abilities that allow an individual to effectively perform tasks and achieve success at work (Bar-On, 1997; Ang & Van Dyne, 2008; Emmerling & Boyatzis, 2012). Thus, it is proposed that employees with greater levels of Cultural Intelligence, Emotional Intelligence and Social Intelligence perform better, thus, resulting in the enhancement of employees' work performance.

The essence of this theory is that it predicts the kinds of knowledge, skills, work habits, and traits that are associated with task performance, which are different from the kinds that are associated with contextual performance. The work performance model proposed by Motowidlo et al., (1997) had viewed individual performance as a multidimensional concept and divided job performance into two sets of dimensions, namely task performance and contextual performance. Task performance concentrates on the execution of role-prescribed activities, while contextual performance emphasizes on aspects of helping others as well as forms of dynamic behaviour (Borman, 1991; Borman & Motowidlo, 1993). Previous studies (e.g., Motowidlo & Van Scotter, 1994; Van Scotter & Motowidlo, 1996; Borman & Motowidlo, 1997; Motowidlo & Schmit, 1999; Conway, 1999) found that task and contextual performances were empirically different and independently contributed to overall work performance, which supports the idea that both constructs need to be incorporated as a measure of employees' performance. Therefore, it is essential to use both contextual and task performances to measure employees' overall work outcome. Therefore, this study could be extended further to explore the effects of Cultural Intelligence, Emotional Intelligence, and Social Intelligence on two dimensions of work performance, namely task and contextual performances.

The current study also aimed to examine the effects of Islamic Work Ethics on employees' work performance. Islamic ethics is compatible with the Divine Command theory that uses religion as the foundation to regulate right and wrong conduct and God's command is the ultimate basis for morality (Javadi, 2004; Salahudin et al., 2016). The Divine Command theory views an action to be morally right if God does not forbid it, and obligatory if God commands it. One of the earliest developments of a divine command theory of morality was upheld by the Muslim theologian, al-Ash'ari who held the view that God is the author of moral law (Legenhausen, 1988). The Islamic ethical system is derived from a divine source, which is the word of Allah S.W.T (the Quran) and the Sunnah of the Prophet Muhammad S.A.W. As a comprehensive religion, Islam governs all aspects of human life. According to Yaken (2006), Islamic ethics does not solely refer to the presence of specific individual actions but is related to all aspects of life, such as the physical, spiritual and moral aspects as well as worldly forms of acts based on intellectual, emotional, individual and collective aspects. Islamic teachings require every employee in an organisation to perform their responsibility as a religious requirement. Islam places great emphasis on work and Muslim employees are expected to perform their work ethically (Ahmad & Owoyemi, 2012; Zahrah et al., 2016). Islamic Work Ethics determines how an employee behaves in the workplace because an individual espousing high work ethics places great value on hard work and aims to achieve better work outcomes.

In the following section, hypothesis development will be discussed followed by the arguments supporting the hypothesised linkages.

2.15 Research Hypothesis

The main objective of the study was to investigate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance. Based on the proposed research framework, as illustrated in Figure 2.3, several related hypotheses were proposed for further empirical investigation.

2.15.1 Cultural Intelligence and Individual Work Performance

In today's globalised world, workers need to have the ability to cope with cultural diversity and interact effectively with people from different cultures. According to Ang, Van Dyne and Rockstuhl (2015), the increasing globalisation trend makes Cultural Intelligence skills more relevant throughout the whole organisation and everyone at the management level, as well as global business situations, should focus on possessing this skill. Stemming from contemporary theories of intelligence (Gardner, 1983; Sternberg, 1986), Cultural Intelligence is a specific form of intelligence focusing on the individual's capabilities to adapt and function effectively in situations characterised by cultural diversity (Earley & Ang, 2003; Ang, Van Dyne & Rockstuhl, 2015). Drawing upon Sternberg and Detterman's (1986) integrative theoretical framework of multiple loci of intelligence, Earley and Ang (2003) proposed Cultural Intelligence as a multidimensional construct with mental (metacognitive and cognitive), motivational, and behavioural components. Based on Earley and Ang's influential framework, researchers (e.g., Ang et al., 2007; Ang & Van Dyne, 2008; Van Dyne, Ang, & Koh, 2008, Livermore, 2008; Van Dyne et al., 2012) have developed and validated a four-dimensional Cultural Intelligence model consisting of Strategy Cultural Intelligence (meta-cognitive), Knowledge Cultural Intelligence

(cognitive), Drive Cultural Intelligence (motivational), and Action Cultural Intelligence (behavioural) components.

To date, an impressive number of studies have examined the effects of Cultural Intelligence on job performance. Scholars shared the similar view that success in a work role requires a specific set of knowledge, skills, and abilities (Humphrey, 1992; Miller, Lovler & McIntire, 2013). Since Cultural Intelligence consist of a set of capabilities (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence) that enables individuals to effectively adapt to culturally diverse contexts, thus, Cultural Intelligence can be treated as a predictor of individual work performance. The theoretical links between Cultural Intelligence and job performance outcomes determined in previous studies (e.g., Ang et al., 2007; Rose et al., 2010; Lee & Sukoco, 2010; Carranza & Egri, 2010; Chen, Lin & Sawangpattanakul, 2011; Abdul Malek & Budhwar, 2013; Jyoti, & Kour, 2015) collectively contend that individuals with advanced Cultural Intelligence are better prepared to comprehend the dynamics of cultural diversity at the workplace and adjust their behaviour that would enable them to successfully perform their job role in cross-cultural context. Hence, this study examined the concept of Cultural Intelligence as a predictor of individual work performance in areas where cross-cultural encounters occur. It was expected that public service employees with advanced Cultural Intelligence would be more capable of understanding and performing appropriately in a culturally sensitive environment, which will eventually enhance their work performance.

Cultural Intelligence is one of the capabilities that enables an individual to manage cultural diversity and promote successful intercultural relations. Brislin et al., (2006) proposed that Cultural Intelligence is an important capability for predicting and facing extraordinary circumstances during cross-cultural encounters. Those who possess high Cultural Intelligence are more prepared to adapt to various cultural settings, compared to those with lower Cultural Intelligence. People with high levels of Cultural Intelligence exhibit flexibility and use proper actions when dealing with people from different cultures, strive to gain knowledge on how to adjust in intercultural environments, conscious of the cultural norms of others, and are able to adjust emotionally to communicate effectively (Brislin et al., 2006; Ang et al., 2007; Lin et al., 2012). However, people with low levels of Cultural Intelligence usually face difficulties such as adjusting to different cultural settings, a low tolerance with no initiative to understand the cultural norms of others, and no motivation to learn the culture of others in order to develop cultural consciousness (Brislin et al., 2006).

In cross-cultural settings, Cultural Intelligence promotes better decision-making and task performance, whereby it allows workers to understand and enact role expectations that are culturally acceptable by others (Ang et al. 2007). Besides, previous studies on Cultural Intelligence (e.g., Earley & Ang 2003; Berry & Ward 2006; Sternberg & Grigorenko, 2006) believe that culturally intelligent individuals can recognise what constitutes intelligent behaviour in different cultures through their cognitive, motivational, and behavioural aspects. According to Earley, Ang, and Tan (2006), and Livermore (2011), when people are able to identify, be aware, and solve problems concerning cultural differences by using their Cultural Intelligence, they are expected to be effective employees. This argument supports that culturally intelligent

workers can more easily adjust their thinking, behaviour, or motivation by asserting other cultures in their daily operations. Besides, fulfilling the role expectations is an essential aspect in the process of evaluating a person's performance (Katz & Kahn, 1978). When working in a cross-cultural environment, workers should learn what is expected in their new role and how to execute those expectations.

Cultural intelligence is a multidimensional construct consisting of four different capabilities (Strategy Cultural Intelligence, Knowledge Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence) and each of the four capabilities are interrelated (Van Dyne, Ang, & Livermore, 2010). In addition, researchers have contended that those who are culturally intelligence generally utilise all four Cultural Intelligence factors in unison (Ang et al., 2004; Van Dyne, Ang, & Livermore, 2010; Ang, Van Dyne & Rockstuhl, 2015). Since Cultural Intelligence allows individuals to have a more precise understanding of their role expectations that would help them to perform better, all four sub-components of Cultural Intelligence are expected to contribute to superior performance at work.

A person who possess a high level of Strategy Cultural Intelligence knows how to properly deal with the expectations of people from different cultures before and during interactions (Ang et al., 2007). Thus, one needs to evaluate their own cultural assumptions and get dynamically involved in the process of thinking and reflecting throughout the cross-cultural situation to increase their Cultural Intelligence level (Livermore, 2010). Therefore, they will have a better understanding of expected role behaviours in cross-cultural settings. Thus, people with high Strategy Cultural Intelligence can elaborate on the cultural schema so that they are more confident of

their actions in order to meet their role expectations. This means Strategy Cultural Intelligence controls how people should utilise their cultural consciousness that helps them to minimise the confusions in role expectations and ultimately increase their work performance.

Moreover, people with higher Knowledge Cultural Intelligence possess the ability to process and integrate information so that they can understand their new experience in a different cultural setting (Chen et al., 2011). They are able to execute work better in a diverse environment because they obtain the knowledge of norms, practices, and conventions of other's culture. Knowledge Cultural Intelligence increases one's capability to recognise the similarities and differences of other cultures (Brislin et al., 2006), hence enables them to align their role perceptions with the role expectations in their job and focuses their energy towards achieving a good fit between them. When operating in an unfamiliar cultural environment, individuals should be able to apply their cultural knowledge so that they will be extra conscious of the differences in terms of role expectations and they are expected to exhibit suitable role behaviours.

The third facet of Cultural Intelligence is Drive Cultural Intelligence. Kanfer and Heggestad (1997) had highlighted that when individuals perform their job, motivation can reinforce the persistence to implement the task and enhance the level of efficacy. Brancu, Munteanua and Golet (2016) asserted that Drive Cultural Intelligence motivated individuals to direct cross-cultural knowledge towards guided action in different cultural settings. The reason is because motivation implicates one's beliefs concerning their overall capability to successfully execute their tasks in diverse cultural situations. Individuals with high Drive Cultural Intelligence are expected to

achieve superior task performance because they tend to direct attention and energy towards learning cross-cultural situations based on intrinsic interests and confidence in their cross-cultural effectiveness (Earley & Ang, 2003; Ng et al., 2009; Van Dyne et al., 2012). In a cross-cultural context, energetic and persistent individuals have greater desire to learn and practice new behaviour and such efforts can help to improve their performance. Thus, it is expected that Drive Cultural Intelligence could enhance an individual's job performance. Hence, since employees with a higher level of Drive Cultural Intelligence are hardworking and perseverant, they try to accomplish tasks with the best of their ability.

Meanwhile, Action Cultural Intelligence is an individual's "capability to exhibit appropriate verbal and non-verbal actions when interacting with people from different cultures" (Ang et al., 2007, p. 338). During social interactions, those with greater Action Cultural Intelligence acquire the capability to exhibit appropriate verbal and nonverbal actions to meet the expectations of others (Ang et al., 2007). Understanding different aspects of verbal and non-verbal communication helps avoid miscommunication. Improving communication skills and learning how to avoid miscommunication leads to increased performance in the workplace.

Success at work also depends on smooth interpersonal relationships, and initiative to solve a problem at work (Jawahar & Carr, 2007). Besides possessing great communication skills, employees with strong Action Cultural Intelligence can build a better and more trusting relationship with their customers. According to Chen et al., (2011), an individual who possesses high Action Cultural Intelligence is more apt in developing a better relationship with counterparts, which helps the person develop

better interpersonal relationships. Motivation to develop good working relationships and cooperation with other are interpersonal elements related to contextual performance (Scotter & Motowidlo, 1996). Hence, in the context of this study, it was proposed that the higher the Action Cultural Intelligence, the higher the contextual performance.

This study will explore the relationship between various sub-dimensions of Cultural Intelligence and individual work performance. When individuals master all four dimensions of Cultural Intelligence, they will be better prepared to accept new cultures, besides being more determined to translate knowledge into strategies (Knowledge Cultural Intelligence and Strategy Cultural Intelligence), and thus, they are more capable exhibiting proper verbal and nonverbal actions especially when communicating with individuals from other cultures (Drive Cultural Intelligence and Action Cultural Intelligence). Therefore, it was proposed that if an individual can score high in all four Cultural Intelligence dimensions, then he will be more aware of other cultures, and be able to regulate his behaviour so that he can interact better and perform tasks better especially when working or cooperating with people from diverse cultures.

Drawing from the above discussions, the following hypotheses were developed to investigate the influence of Cultural Intelligence (Knowledge Cultural Intelligence, Strategy Cultural Intelligence, Drive Intelligence, and Action Intelligence) on individual work performance:

Hypothesis 1: The Influence of Cultural Intelligence on individual work performance

H1a1: Knowledge Cultural Intelligence (KCQ) will positively influence task performance.

H1a2: Strategy Cultural Intelligence (SCQ) will positively influence task performance.

H1a3: Drive Cultural Intelligence (DCQ) will positively influence task performance.

H1a4: Action Cultural Intelligence (ACQ) will positively influence task performance.

H1b1: Knowledge Cultural Intelligence (KCQ) will positively influence contextual performance.

H1b2: Strategy Cultural Intelligence (SCQ) will positively influence contextual performance.

H1b3: Drive Cultural Intelligence (DCQ) will positively influence contextual performance.

H1b4: Action Cultural Intelligence (ACQ) will positively influence contextual performance.

2.15.2 Cultural Intelligence and Islamic Work Ethics

Each culture has its own understanding of ethical behaviour, and different ethical standards might apply in the marketplace. Possessing Cultural Intelligence enables individuals to recognise cultural differences, adjust to new cultures and situations, understand local practices, and behave appropriately and effectively (Earley et al., 2006; Ang et al., 2011; Ang, Van Dyne & Rockstuhl, 2015). Thus, by possessing Cultural Intelligence, a person will acquire awareness and basic knowledge of cultural differences and understand how these differences affect people's beliefs, values, and ethics.

Presently, there is lack of research into the link between Cultural Intelligence and work ethics. Previously, Thomas, Schermerhorn, and Dienhart (2004), as well as Vogelgesang, Clapp-Smith, and Palmer (2009) had investigated the influence of Cultural Intelligence on authentic leadership. According to Thomas et al., (2004), in reference to dealing with cultural diversity in the global context, leaders need to strengthen their Cultural Intelligence and behave ethically so that they can avoid misunderstanding and inadvertently jeopardise relationships with other parties. Additionally, Vogelgesang et al. (2009) asserted that those who combined Cultural Intelligence with authentic leadership would behave more ethically because they are capable of understanding the differences between their values and that of others.

Thomas (2006) denotes Cultural Intelligence as "the ability to interact effectively with people who are culturally different and to generate appropriate behaviour in a new cultural setting" (p.80). According to Imai and Gelfand (2010), Cultural Intelligence helps individuals to be more sensitive and capable of analysing cross-cultural situations. Public service employees need to model positive behaviour, and thus, Cultural Intelligence enables them to regulate and exhibiting proper behaviour in accordance with ethical standards. It is therefore proposed in Hypothesis 2 that the four Cultural Intelligence components will positively influence Islamic Work Ethics of employees in a public organisation.

Hypothesis 2: The influence of Culture Intelligence on Islamic Work Ethics.

H2a: Knowledge Cultural Intelligence (KCQ) will positively influence Islamic Work Ethics.

H2b: Strategy Cultural Intelligence (SCQ) will positively influence Islamic Work Ethics.

H2c: Drive Cultural Intelligence (DCQ) will positively influence Islamic Work Ethics.

H2d: Action Cultural Intelligence (ACQ) will positively influence Islamic Work Ethics.

2.15.3 Emotional Intelligence and Individual Work Performance

Emotional Intelligence is considered as a form of intelligence or competency that has been shown to contribute to greater positive attitudes towards work, as well as to drive positive behaviour and better work outcomes (Mayer et al., 2000; Carmeli, 2003; Bozionelos & Singh, 2017). Goleman (1998) formulated Emotional Intelligence in the form of a theory of performance and he proposed that Emotional Intelligence competencies represent the degree to which an individual has mastered specific skills and abilities and allow them to gain greater effectiveness in the workplace. His theory provided comprehensive explanations for the positive relationship between Emotional Intelligence and the success of an individual in a business context. Moreover, Goleman (2006) asserted that appropriate management of emotions can contribute to positive attitudes, such as trust, devotion, and commitment. This would then lead to positive results, such as increased productivity and innovations, plus accomplishments of individuals, teams, and organisations.

Furthermore, earlier studies (e.g., Wong & Law, 2002; Wong, Law & Song, 2004; Sy, Tram and O'hara, 2006; Al-Hamdan et al., 2017) have shown that people who obtained

high Emotional Intelligence levels have greater chance of gaining better performance compared to those with low levels of Emotional Intelligence. It is also proposed that emotionally intelligent people are able to recognise, understand, and manage the emotions of others, and therefore, Emotional Intelligence can be considered as an important aspect in achieving success in interpersonal relations in a work context (Mayer et al., 2000, Schutte et al., 2001; Petrovici & Dobrescu, 2014). Emotional Intelligence can foster positive interpersonal relationships that contribute to a better understanding among employees as well as more effective communication. In addition, Druskat, Mount, & Sala (2013), indicated that those who are emotionally intelligent have a greater capacity to develop high quality social relationships at work and seemed to engage in extra-role behaviours such as helping co-workers as well as providing advice and social supports. When interpersonal relations at work are pleasant and supportive, it leads to a positive working environment that can boosts employee's productivity and performance.

Researchers who have been studying this area have agreed that workers with high Emotional Intelligence are more adapt at steering their emotions to perform better in their jobs (Wong & Law, 2002; Côté & Miners, 2006; Hui-Hua & Schutte, 2015). This means that employees with high Emotional Intelligence appear to be more conscious of how emotions affect their work behaviour. Emotionally intelligent employees are more proficient in adjusting their emotions in order to pursue behaviour that is aligned with the nature of work and task demands. Apart from that, Lyons and Schneider (2005) investigated the association between ability-based Emotional Intelligence facets and performance and discovered that those who possess high Emotional Intelligence would foster challenge appraisals and show superior performance,

however, people with low levels of Emotional Intelligence would raise threat appraisals and poor performance.

Previous theoretical and empirical studies (e.g., Cote &Miners, 2006; Cartwright & Pappas, 2008; Cha, Cichy & Kim, 2009) have supported the positive relationship between Emotional Intelligence and non-task related behaviours (contextual performance) of employees. Wong and Law (2002) also asserted that Emotional Intelligence was more strongly associated with voluntary behaviour beyond the main roles. Additionally, Cartwright and Pappas (2008) proposed that workers with high levels of Emotional Intelligence are more compassionate, signifying that Emotional Intelligence has a positive influence on 'Organizational Citizenship Behaviour' (OCB). Workers with adequate levels of Emotional Intelligence are more capable of adapting to their own emotions, besides handling other people's emotions to develop better interactions, which could lead to more 'Organizational Citizenship Behaviour' that contributes to better contextual performance (Wong & Law, 2002; Carmeli & Josman, 2006; Turnipseed & Vandewaa, 2012). Thus, in order to collaborate and work successfully with international clients, it is essential for employees in the public sector to acquire the capability to manage, control, and regulate their emotions so that they can serve customers in better and manage their work relationships positively.

Therefore, to measure Emotional Intelligence, a self-report Emotional Intelligence scale, known as the Wong and Law Emotional Intelligence Scale (WLEIS), was adopted. Based on Wong and Law (2002), the four sub-components of Emotional Intelligence, namely others' emotion appraisal (OEA), use of emotion (UOE), self-emotion appraisal (SEA), and regulation of emotion (ROE), were tested. It was

presumed that Emotional Intelligence and its sub-components would contribute positively to individual work performance. Individual work performance is divided into two sets of dimensions, namely task performance and contextual performance. By mastering Emotional Intelligence, employees would have a better understanding in identifying, understanding, and managing their own, as well as others' emotions, which would facilitate proper work relationships, and in turn, contribute to superior job performance.

The following hypotheses was developed to determine the effects of Emotional Intelligence (self-emotion appraisal, others' emotion appraisal, use of emotion, and regulation of emotion) on individual work performance:

Hypothesis 3: The influence of Emotional Intelligence on individual work performance.

H3a1: Self-Emotion Appraisal (SEA) will positively influence task performance.

H3a2: Others' Emotion Appraisal (OEA) will positively influence task performance.

H3a3: Use of Emotion (UOE) will positively influence task performance.

H3a4: Regulation of Emotion (ROE) will positively influence task performance.

H3b1: Self-Emotion Appraisal (SEA) will positively influence contextual performance.

H3b2: Others' Emotion Appraisal (OEA) will positively influence contextual performance.

H3b3: Use of Emotion (UOE) will positively influence contextual performance.

H3b4: Regulation of Emotion (ROE) will positively influence contextual performance.

2.15.4 Emotional Intelligence and Islamic Work Ethics

Work ethics can influence workers to become strongly associated and committed with their job (Aldulaimi, 2016). In addition, Tischler, Biberman, and McKeage (2002) asserted that by cultivating spirituality in the organization, employees were more attached (mentally, emotionally, and physically) to their jobs. According to Goleman (1995, p.20), "There are growing evidences that we make fundamental ethical positions in life that stem from underlying emotional capacities". Highly emotional intelligent individuals are more capable of reasoning through the (emotional) antecedents of their own and others' behaviour, as well as applying information to control their thoughts and actions (Mayer & Salovey, 1993). Emotionally Intelligent individuals would utilise their emotion-focused behaviour that helps them to maintain emotional balance and respond appropriately in a particular situation or event (Fox & Spector, 2000; Mesmer-Magnus et al., 2010). Emotions can influence a person's thought and behaviour at work. Those who can manage their emotions are more likely to understand the complex feelings of others, perceive accurately, evaluate a situation, and decide what is deemed right so that they respond appropriately to any given situation or event.

Researchers have acknowledged the role of emotion in ethical decision-making and ethical behaviour. According to Gaudine and Thorne (2001), emotions appear to be intrinsic to a rational process of ethical decision-making, so there is a necessity not to ignore it or presume it is a distortion factor of rationality, but, to index it in this process, which certainly will lead to better ethical behaviour. Cabral and Carvalho (2014) found that emotionally intelligent individuals who can evaluate their own emotions effectively and possess a greater tendency to behave ethically. Emotions can impact

one's moral reasoning. Therefore, it is logical to infer that Emotionally Intelligent employees are able to use emotions to enhance ethical reasoning and behaviour. Thus, those who possess greater levels of Emotional Intelligence would strive toward maintaining high standards of work ethics.

Therefore, below hypotheses are proposed to test whether the four Emotional Intelligence dimensions relate positively with Islamic Work Ethics:

Hypothesis 4: The influence of Emotional Intelligence on Islamic Work Ethics.

H4a: Self-Emotion Appraisal (SEA) will positively influence Islamic Work Ethics.

H4b: Others' Emotion Appraisal (OEA) will positively influence Islamic Work Ethics.

H4c: Use of Emotion (UOE) will positively influence Islamic Work Ethics.

H4d: Regulation of Emotion (ROE) will positively influence Islamic Work Ethics.

2.15.5 Social Intelligence and Individual Work Performance

Social Intelligence is pivotal in managing the complexity of human interactions and also important for an employee to accomplish the work role successfully in an organisation. Effective social interaction requires one to understand other people's perspective; this is because other people might perceive a particular situation differently. There are differences in term of communication style and way of doing business between people from one country and another. Thus, a lack of knowledge about a customer's culture can lead to misperception and misunderstanding. Day (1997) found that Social Intelligence can be divided into knowledge regarding the social world and the ability to understand and acclimatize to unfamiliar social settings.

In addition, Markopoulo (2009) asserted that socially intelligent individuals are able to engage well in a social interaction, signifying that they understand and respect the diverse needs of others. In this sense, Social Intelligence is viewed as a capability that can help individuals to be fully aware of themselves and interpret the social situation accurately.

In jobs that require extensive social interaction, higher Social Intelligence can lead to better performance. Adetula (2016) had shown that there is a strong link between Social Intelligence and job performance. With Social Intelligence, employees can gain deeper knowledge and more access as well as be more effective in social interaction. Eketu and Ogbu (2010) posited that socially intelligent managers could utilise their social awareness ability to understand employees' thoughts and feelings and are willing to help employees to satisfy their needs. When managers can get along and cooperate well with their employees, the employees will have more determination to put extra effort into their work. The study suggested that managers and supervisors should improve their Social Intelligence to promote and encourage workers' extra-role behaviour. Evidently, Social Intelligence has greater impact on work effectiveness.

Most previous studies have largely neglected to examine the effect of Social Intelligence on both, task and contextual performances. For instance, a recent study by Eketu and Ogbu (2010) only investigated the relationship between Social Intelligence and extra-role behaviour (contextual performance); however, the study did not test for task performance as an outcome of Social Intelligence. Contextual performance is also considered as an extra-role behaviour that involves activities that are not part of formal job description, and it is needed to support and upgrade the organizational, social, and

psychological contexts in the organisation (Borman & Motowdlo, 1997; Motowidlo & Schmit, 1999). It is clear that a major part of contextual performance appears to be intrinsically social in nature. Thus, it makes sense to claim that a socially intelligent person could gain greater contextual performance.

Hypotheses below are proposed to test whether the three components of Social Intelligence correlate positively with individual work performance.

Hypothesis 5: The influence of Social Intelligence on individual work performance.

H5a1: Social information processing (SP) will positively influence task performance.

H5a2: Social skills (SS) will positively influence task performance.

H5a3: Social awareness (SA) will positively influence task performance.

H5b1: Social information processing (SP) will positively influence contextual performance.

H5b2: Social skills (SS) will positively influence contextual performance.

H5b3: Social awareness (SA) will positively influence contextual performance.

2.15.6 Social Intelligence and Islamic Work Ethics

Goleman had published a book in 2006 entitled '*Social Intelligence'.* In this book he pointed out that Social Intelligence and Emotional Intelligence are the hallmark of an ethical leader. Moral judgement is claimed to be a vital aspect of Social Intelligence. By possessing Social Intelligence, an individual can anticipate the possible meanings and moral implications when deciding whether the action is right or wrong (Wyer & Skrull, 1989). Social Intelligence encourages the individual to be aware of their environment and the needs of others. When we interact with other people we need to

know how they are going to react to what we say, and this requires us to have deeper understanding about ourselves and also other people. In an organisation that offers services to customers, it is extremely important to be socially intelligent to effectively fulfil customers' needs and expectations.

Albrecht (2006) had divided Social Intelligence into five different skill sets (S.P.A.C.E), comprising situational awareness (S), presence (P), authenticity (A), clarity (C), and empathy (E) (Albert, 2006). In the S.P.A.C.E. model, the "A" factor represents Authenticity; a dimension that reveals how honest and sincere individuals are with themselves and others. Albrecht believes that people who with high self-respect have faith in their personal values and beliefs, and are "straight" with others, they are likely to behave in ways that others perceive as authentic. However, in the Social Intelligence context, authenticity involves more than simply being oneself, as it includes the ability to connect genuinely with other people who demand empathy and compassion. Thus, Socially intelligent individuals are authentic with their emotions and know how to efficiently manage social relationships and interactions at the workplace.

In the workplace today, employees continuously face ethical dilemmas when making a choice of which action is right or wrong. In a complex situation like this, moral sensitivity can help individuals analyse the ethical basis of their decisions and actions. Jordan (2007) defined moral sensitivity as the ability to recognise moral issues and choose the best response. According to Bebeau et al., (1999), moral sensitivity is not just related to an individual's sense of what is right or wrong, but it is also about the awareness of how one's actions affect others' moral or ethical sensitivity seems to be

closely related to Social Intelligence as Social Intelligence is view as ability to get along well with others and get others to cooperate with an individual (Albrecht, 2006; Goleman, 2006). Social Intelligence is useful in many ways, such as when helping to build successful relationships, displaying empathy toward others and acting in a socially appropriate manner. Positive social experiences and good relationships can promote the creation of an ethical work environment. Therefore, the following hypotheses were proposed to investigate the direct link between the three dimensions of Social Intelligence and Islamic Work Ethics.

Hypothesis 6: The influence of Social Intelligence on Islamic Work Ethics.

H6a: Social Information Processing (SP) will positively influence Islamic Work Ethics.

H6b: Social Skills (SS) will positively influence Islamic Work Ethics.

H6c: Social Awareness (SA) will positively influence Islamic Work Ethics.

2.15.7 Islamic Work Ethics and Individual Work Performance

Islamic Work Ethics emphasizes on innovation and productive effort that acts as a driver to improve workforce effectiveness and organizational performance (Ali, 1988). Islamic Work Ethics leads to more productive ways of working and improving employee engagement. Islamic ethics offers the best solution for life as well as fulfils business needs at its peak level (Ahmad, 1976). When an individual embrace Islamic Work Ethics which is driven by the Holy Quran and Sunnah, they will perform their tasks in the best way by giving priority to organizational needs instead of personal needs.

Furthermore, Ali and Al-Owaihan (2008) acknowledged that implementing Islamic Work Ethics in the workplace contributed to higher performance and extensive success. Moreover, previous studies have acknowledged that the values of Islamic Work Ethics improve the quality of an individual's work and also performance (see Ali & Al-Owaihan, 2008; Jalil et al., 2010; Kumar &Rose, 2010; Ahmad, 2011; Wan Husin, 2012; Hayati & Caniago, 2012; Imam, Abbasi & Muneer, 2013). Thus, it is very important for public service organisations to improve their services through a clear long-term vision, be customer-focused, practice effective communication, possess high levels of integrity and transparency, as well as continuously endeavour to inculcate Islamic values in the organisation.

Motowidlo et al., (1997) proposed that non-cognitive tendencies lead to contextual habits, skills, and knowledge, which in turn affect contextual performance. Thus, it can be said that contextual habits are related to cultural and work values. Islamic Work Ethics reflects work values that encourage individuals to perform their jobs effectively, and thus, it had been expected that Islamic Work Ethics would contribute positively to contextual performance. According to Mafunisa (2000), the principles and work ethics in Islam should be instilled in the public service sector as it encourages hard work and compliance to Islamic principles. As noted by Abdullah and Halim (2016), strong work ethics prevent misconduct among civil servants, and employees will do their best in delivering excellent service to its customers. Thus, a study need to be conducted particularly in exploring how Islamic Work Ethics could influence work performance of public service employees in Malaysia. Hence, in this study, the construct of Islamic Work Ethics will also be treated as a potential variable that might be associated with work performance.

The following hypotheses were proposed to test whether Islamic Work Ethics relate positively with individual work performance:

Hypothesis 7: The influence of Islamic Work Ethics on individual work performance.

H7a: Islamic Work Ethics (IWE) will positively influence task performance.

H7b: Islamic Work Ethics (IWE) will positively influence contextual performance.

2.15.8 Islamic Work Ethics as a Mediator of the Relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and Work Performance

Baron and Kenny (1986) defined a mediator as a variable to the extent that it accounts for the relation between the independent variable and the outcome variable. The principal of mediation analysis is that it assumes a sequence of causal influences from antecedent variable to mediator to outcome variable. In this study, the mediation effects are determined by employing procedures described by Preacher and Hayes (2008a). Further explanation is presented in 'Chapter 3: Research Methodology'.

Previous studies have examined the relationship between Cultural Intelligence and job performance (Ang et al., 2007; Rose et al., 2010; Lee & Sukoco, 2010; Chen, Lin & Sawangpattanakul, 2011; Abdul Malek & Budhwar, 2013), between Emotional Intelligence and job performance (Day & Carrol, 2004; Carmeli & Josman, 2006; Côté & Miners, 2006; Patnaik et al., 2010; Chaudhry & Usman, 2011; Hua & Schutte, 2015), between Social Intelligence and job performance (Eketu & Ogbu, 2010; Rahim, 2014; Adetula, 2016), between Cultural Intelligence and ethics (Thomas et al. , 2004;

Vogelgesang et al., 2009), between Emotional Intelligence and ethics (Cabral & Carvalho, 2014), as well as between Islamic Work Ethics and job performance (Hayati & Caniago, 2012; Imam, Abbasi & Muneer, 2013). There are numerous studies concerning Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics, but all these constructs were examined separately. The effect of Islamic Work Ethics as a mediator to the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance in a single model is little known. Therefore, the current study will investigate if there is a possibility for Islamic Work Ethics to mediate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance, and this attempt could be assumed as exploratory.

Islamic Work Ethics deliberates work as a channel to promote social dealings and personal growth (Ali & Al-Owaihan, 2008). In Islamic Work Ethics, work is regarded as a source of satisfaction, accomplishment, and self-fulfilment (Nasr, 1984). In addition, Abbas et al., (1989) and Yousef (2001) discovered that Islamic Work Ethics directly affected job satisfaction and organizational commitment. Additionally, workers with strong adherence to Islamic Work Ethics are more innovative and are capable to face challenges and unpredicted situation with patience and limited effects (Kumar & Rose, 2012). Hence, it had been expected that employees who adopt Islamic Work Ethics, coupled with Cultural Intelligence, Emotional Intelligence and Social Intelligence abilities, would be more sensitive towards different cultures and skilful in handling the evolving environments to reach the anticipated outcomes. Thus, it is proposed that employees who strongly embrace Islamic Work Ethics and possess high Cultural Intelligence, Emotional Intelligence and Social Intelligence are more likely

to achieve better performance. In other words, the joint effect of Islamic Work Ethics with Cultural Intelligence, Emotional Intelligence and Social Intelligence would increase work performance.

Hypothesis 8, 9 and 10

The following hypothesis is developed to determine whether Islamic Work Ethics mediates the relationship between the investigated intelligences (Cultural Intelligence, Emotional Intelligence and Social Intelligence) and individual work performance.

H8: Islamic Work Ethics mediates the relationship between Cultural Intelligence and individual work performance.

H9: Islamic Work Ethics mediates the relationship between Emotional Intelligence and individual work performance.

H10: Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance.

2.16 Summary of the Chapter

Chapter two presents the review of literature on Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics, and work performance. This includes explanation pertaining to theoretical model, underpinning theories, and development of hypotheses. The method used in conducting the study are discussed in the next chapter.

CHAPTER 3
RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this chapter is to discuss in detail the research methodology developed for the present study. The chapter also illustrates and explains the study design, sampling design, research instrument, variables and measures, data collection procedure and statistical tools used for data analysis.

3.2 Research Design

3.2.1 Study Design

This study employed the quantitative research method where primary data were collected via survey questionnaires. Quantitative research was chosen for this study as it focuses on testing the theory through standardised measurements (Bartunek & Seo, 2001; Creswell, 2003). Furthermore, Struwig and Stead (2013) claimed that the primary role of quantitative research is to scientifically examine hypothesis statements. In other words, the quantitative approach emphasizes on empirically analysing theory by examining hypothesis statements. In contrast to the quantitative method, the qualitative method employs an inductive approach that focuses on exploring a new phenomenon (Curry, Nembhard & Nradley, 2009). The qualitative approach examines behaviours, attitudes, and experiences through specific methods such as focus groups or interviews with the purpose of obtaining in-depth opinions from participants.

Choosing the most appropriate research method is essential for ensuring the credibility of the study (Graneheim & Lundman, 2004). According to Jankowicz (2005), to select the most suitable method for a study depends on the research problem and its objective. As this study is classified as a relationship study based on the objectives and research questions; thus, it is ideal to use the quantitative method to determine whether a relationship between the studied variables exists. Quantitative research involves a large sample size and generalisations can be made across various settings (Miles & Huberman, 1994; Swanson & Holton, 2005). Furthermore, according to Ary, et al. (2013), "Quantitative research deals with questions of relationship, cause and effect, or current status that researchers can answer by gathering and statistically analysing numeric data" (p.39). Based on the data collection, the study was able to generalise based on a sample of a population in order to make inferences about the population's characteristics, attitudes, and behaviour.

This study utilised a correlational research design (non-controlled experiment) that examines the relationship between variables in a natural environment, without any attempt to change or manipulate them (Tabachnick & Fidell, 2013). According to Sekaran (2013), "In a research project that includes several variables, beyond knowing the means and standard deviations of each of the variables, one would often like to know how one variable is related to another" (p.401). Correlation is a statistical technique used to measure the linear relationship between two quantitative constructs. A correlational research involves gathering information from individuals regarding two or more variables and then determine if the variables are related without any attempt to discern cause and effect between the variables (Ary et al., 2013). Since the objective of the study was to answer the research question by determining the nature

of the relationships involved, employing a correlational research design was deemed to be the most suitable approach for the study.

A cross-sectional study is much easier and quicker to perform because the study is required to collect data only once from the selected sample (Zikmund et al., 2013). A cross-sectional design is suitable for this study because the data is related to the phenomenon under study, and the behaviour of a person and the organisational surroundings are assumed to be consistent at different points in time (Cooper & Schindler, 2014). However, if a longitudinal study is adopted, data need to be gathered from the same subjects repeatedly over an extended period of time. Thus, cross-sectional designs are more appropriate compared to longitudinal designs.

Of all the data-collection methods, the survey method is the best technique for collecting primary data involving a large number of samples (Hair, et al., 2015). Although this type of research reaches many respondents, the contact is much shorter with the participants (Saunders, Lewis, & Thornhill, 2015). The benefits of using surveys are cost saving, good geographic coverage, and can quickly reach widely dispersed sample (Saunders et al. 2015). The survey method is a useful for probing respondents' views about their behaviour, beliefs, attitudes, opinions, characteristics, expectations, self-classification, and knowledge (Neuman, 2014). Many previous studies that used Cultural Intelligence, Emotional Intelligence, and Social Intelligence constructs to predict job performance (see Law, Wong & Song 2004; Ang et al. 2007; Rose et al. 2010; Chen, Lin & Sawangpattanakul 2011; Moon & Hur, 2011; Adetula, 2016) have utilised surveys to collect primary data. Thus, this study had adopted the survey method in order to collect data and extract the relevant information.

3.2.2 Sampling Design

The sampling process starts with identifying the target population. Population is the entire group of individuals or organisations that come under the scope of study conducted by the researcher (Sekaran & Bougie, 2016). The main target population includes public service employees who deal and interact with international customers from diverse cultural background as part of their work. The population for this study was drawn from two government agencies in Malaysia, namely the Malaysian Investment Development Authority (MIDA) and Malaysia External Trade Development Corporation (MATRADE).

Malaysian government agencies are divided into three main components, namely ministries, departments and statutory bodies. Statutory bodies (also known as public corporations) are responsible for implementing certain functions or duties parallel with the government's objectives. The statutory bodies are considered part of the public service because they apply the same procedures pertaining to appointments, remuneration system, and also terms and conditions of service (Wan Abdullah, 2016). Examples of statutory bodies in Malaysia are Bank Negara Malaysia, Malaysian Industrial development Authority (MIDA), Malaysia External Trade Development Corporation (MATRADE), Securities Commission, The Inland Revenue Board of Malaysia, Malaysian Communications and Multimedia Commission, Companies Commission of Malaysia, Federal Agricultural Marketing Authority (FAMA), Malaysian Agricultural Research and Development Institute (MARDI), Malaysia Rubber Board, Human Rights Commission of Malaysia, public universities and State Development Corporations. As the current study aimed to evaluate the performance of public service employees in a cross-cultural context, MIDA and MATRADE were the

best match because both government agencies participate in global business activities whereby majority of the employees need to serve international clients and are frequently involved in cross-cultural interactions. Whereas, other public corporations were established mainly to provide services to local businesses and citizens, which do not suit the context of this study.

The Malaysian Government strongly encourages foreign trade and investment to spur the country's economy growth. Hence, to transform Malaysia towards a preferred investment and trading hub in the region, as well as to strengthen its global competitiveness, the Government has authorised agencies such as MIDA and MATRADE to serve international customers and their diverse requirements. MIDA is the government's investment promotion arm, while MATRADE is a national trade promotion agency. Both agencies are under the mandate of the Ministry of International Trade and Industry (MITI). Investigating the quality and manpower efficiency in government agencies like MIDA and MATRADE is crucial since both organisations need to tackle high-profile investors and traders every year.

MIDA is the first point of contact for international investors who are seeking professional investment advice. MIDA has 12 state offices located in major cities across Malaysia to facilitate investors in the implementation and operation of their projects. Besides that, MIDA's head office in Kuala Lumpur has established a number of service sections under its Business Information Centre (BIC) to facilitate investors on matters related to tax, labour, utilities, occupational, safety, and health, and environment. There are 18 service sections that are authorized to handle international investors' enquiries relating to a specific industry. The list of MIDA state offices and

service sections are available from MIDA's Official Portal (http://www.mida.gov.my). The role of MIDA and its subsidiaries is to facilitate investors by providing comprehensive information on policies, guidelines and procedures for setting up businesses in Malaysia. They also shoulder the responsibility of monitoring project development and progress for foreign investors (Zainudin, Z.A., MIDA HR Personal Assistant, March 26, 2016).

MATRADE is the first reference point for enquiries and visits by foreign importers. MATRADE's head office is located in Kuala Lumpur and it has three main divisions, namely the Exports Promotion and Market Access Division, Strategic Planning Division, and Transformation and Digital Trade Division. MATRADE provides assistance to local as well as foreign companies through its branches across Malaysia, which are located in Sabah, Sarawak, Johor, Penang and Terengganu. The list of MATRADE divisions and regional offices are available in MATRADE's Official Portal http://www.matrade.gov.my/en/. MATRADE serves as Malaysia's national export promotion agency that is responsible for assisting Malaysian exporters and also foreign importers. MATRADE's primary functions are to promote the export of Malaysian goods and services to overseas markets and assist foreign importers to source for Malaysian products and services.

Public service in Malaysia is divided into three categories of service groups, namely the top management group (grade I), professional and managerial group (grade 41 to 54) and the support group (grade 1 to grade 40) (Siddique, 2013). Figure 3.1 illustrates the hierarchical structure of the Malaysian public service.

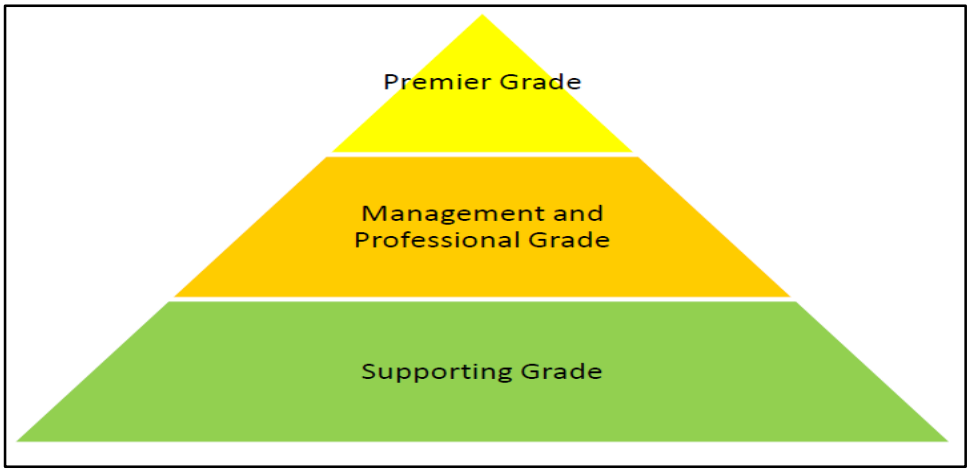

Figure 3.1 Public Service Classification

Source: Official Portal of Jabatan Perkhidmatan Awam Malaysia (2018)

MIDA is a one-stop government agency that provides comprehensive information on investment opportunities in Malaysia. In this agency, executives and managerial groups (e.g., director, deputy directors and assistant directors) are those primarily involved in investment-related activities and their role is to facilitate investors at every stage and process of setting up of a new investment facility in Malaysia (Zainudin, Z.A, MIDA HR Personal Assistant, March 26, 2016). On the other hand, MATRADE's primary role is to facilitate foreign buyers who wish to source for Malaysian products and services, and also to provide importers with trade and market information (e.g., standards, regulations and trade practices in Malaysia). The nature of their job requires them to have face-to-face contact and interaction with people from culturally diverse backgrounds. Their job can be very stressful as there is frequent contacts or meetings with people and sometimes they also need to deal with difficult or demanding customers.

To obtain further clarification on the employee's job scope, the researcher had interviewed several executives and managers in MIDA and MATRADE, and they had

confirmed that some of the non-executive employees were also involved in dealing with foreign clients. Non-executive employees, who are also known as support group staff such as personal assistant, secretary or administrative assistant, generally work closely with managers and executives to provide administrative support. They often act as the manager's first point of contact with people from both inside and outside the organisation. In addition to supporting managers, they also need to carry out wide range of duties that require face-to-face interaction, such as, organising and attending official meetings or events, handling incoming call and walk-in guests, as well as liaising with clients, suppliers and staff. Non-executive employees are also chosen because in some occasions they need to deal and interact with overseas clients. MIDA and MATRADE employees classified under category of i) non-executive, and ii) executive and managerial level were selected for this study because they fulfil the criteria set by the researcher.

The targeted population for this study is MIDA and MATRADE employees who interact and deal with international customers from diverse cultural background as part of their work. The population frame (refer Table 3.1) was compiled from MIDA and MATRADE's online directories and human resource departments. The population size for this study is 452 MIDA and MATRADE employees all over Malaysia. The detailed statistics of the population frame is depicted in Table 3.1.

Table 3.1

Population Frame

Public Organisation	Number of employees
MIDA Head Office	223
MIDA State Offices	41
MATRADE Head Office	163
MATRADE State Offices	25
Total	452

Next step is to determine the appropriate sample size for this study. There are a number of different guidelines given in the literatures to estimate the sample size. Scholars have suggested that sample size can be determined based on the on technique used for analysis, and number of variables involved. In this study, Structural Equation Modeling (SEM) method was used to analyse the structural relationship among the constructs. For studies using SEM with maximum likelihood estimation (MLE) technique, Hair et al. (2013), indicate 100 to 150 samples are adequate to ensure MLE solutions. In addition, Hair et al. (2013) suggest that models containing five or fewer constructs require a minimum sample size of 100. The measurement instruments in this study comprised of five constructs, hence the minimum required sample would be 100. In addition, Bartlett et al. (2001) suggested to have more than 100 samples to perform factor analysis. Based on the minimum sample size proposed by Bartlett et al., (2001) and Hair et al., (2013), the sample size should be preferably within the range of 150 to 200. In this study, a total of 174 responses we received, which means that the number of respondents is adequate for this survey.

The purposive sampling technique was utilized for choosing the sample (participants) for this research. A purposive sampling is "a method of sampling where the researcher deliberately chooses who to include in the study based on their ability to provide necessary data" (Parahoo, 2014, p. 232). Purposive sampling provides researcher with an option to select potential participants that best meet the sample profile, so they can provide the information needed to answer the research questions. According to Tongco (2007), purposive sampling is a suitable method for preliminary studies, case studies and in situations when probability statistical techniques cannot be used to calculate a small sample size.

There are several criteria that must be considered for the sample selection. First, the sample for this study must be limited to Malaysia public sector organisations that provide assistance and services to international customers. Two government's agencies namely, MIDA and MATRADE were chosen as both of these organisations are responsible for providing support and consultation to international investors and importers. When conducting international business, it is of great importance to ensure employees can manage cultural diversity and know how to interact effectively with international clients. As both organisations (MIDA and MATRADE) participate in global business dealings and transactions, cross-cultural interactions often take place. Another criteria for selecting respondents is their nature of work, whereby only MIDA and MATRADE employees who serve and interact with international clients as part of their work were selected to take part in the survey. A filter question ('Nature of your work requires you to interact with clients from different countries') was used to screen out respondents who answered 'No' as they were not qualified to answer the survey.

Choosing the right sampling method is important for minimizing sampling bias or errors. The rationale for choosing purposive sampling was because this study only focused on two Government agencies namely, MIDA and MATRADE. In each organisation, only certain units or departments are responsible to manage foreign investment and international trade related activities. For further validation, human resource personnel for the respective organisations were contacted to obtain information on units and departments specifically involved in foreign investment and international trade related activities. Apart from that, researcher unable to randomly select participants in the organisation because the number of employees in each MIDA and MATRADE state office is too small (with average 3 to 5 employees only). In

Malaysia, the response rate for survey research in Malaysia is claimed to be considerably low (Ramayah et al. 2005; Mohd Jaladin et al., 2015). Due to concerns about low response rate and difficulties in getting a sufficient number of participant, surveys were distributed to the entire population.

3.2.3 Research Instrument

The questionnaire is the primary instrument used to collect data from respondents. The questionnaire contains three main sections. Section one contains close-ended questions pertaining to Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics. To avoid self-report bias, the names of the scales (e.g., Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance) are not stated in the questionnaire because respondents are less likely to be honest about measures relating to performance and also level of intelligence. Jansen and Vloeberghs (1999) noted that self-evaluation could lead to over-rating because people are usually optimistic about their own performance.

Section two contained questions intended to measure individual work performance. To reduce or prevent response bias during the survey, the term 'work performance' was not used in the scale or instructions in the questionnaire. Section three includes questions on demographic data such as gender, age, marital status, educational level and so forth. The background information section is placed at the last section of the questionnaire because respondents would be more comfortable to reveal their personal information once they are confident that the questionnaire is genuine, and this usually occurs after the respondents have warmed up to a few questions early on (Sekaran, 2013).

All scales used in the survey were adopted from established instruments which were written in English. In order to avoid translation errors or misinterpretation, researcher decided to use the English language. Furthermore, the respondents (MIDA and MATRADE employees) were expected to have adequate English proficiency due to their work nature that requires them to interact with international clients. Since most respondents could speak and read English very well, this study decided that the survey questionnaire would be in the English language. The arrangement of the questionnaire is shown in Table 3.2.

Table 3.2

The Arrangement of the Questionnaire

Section	Classification	Number of Questions
ONE	A Cultural Intelligence (CQ)	18 items
	B Emotional Intelligence (EQ)	16 items
	C Social Intelligence (SQ)	21 items
	D Islamic Work Ethics (IWE)	17 items
TWO	E Individual Work Performance (IWP)	13 items
THREE	F Respondents' demographic information	13 items
	Total	**98 items**

In the next phase, the questionnaire underwent the validation process. The validation process involved validating the contents of the instrument by a group of experts and pre-testing the questionnaire. Questionnaires used in a survey research should be clear and well presented. To determine face and content validity of the research instruments, the questionnaires are presented to a panel of experts to obtain suggestions for modification. A pilot study is then conducted in the final phase of the validation process. Polit et al., (2006, p.467) defined a pilot study as a small version of a full-scale study or trial run in preparation for the main study. A pilot test was performed to

evaluate the suitability and clarity of the questionnaire. The pilot test phase is discussed in detail in section 3.2.5.

3.2.4 Research Variables and Measures

This section elaborates the measurement items and scales used for each variable in the present study. The measurements of the constructs in this study were adopted from previous studies and all the scales used were reported to be reliable and valid. The measure for Cultural Intelligence (CQ), Emotional Intelligence (EQ), Social Intelligence (SQ), Islamic Work Ethics (IWE), and individual work performance (IWP) are explained below.

Cultural Intelligence (CQ)

Cultural Intelligence was measured by using the Cultural Intelligence Scale (CQS) developed by Ang et al. (2007). The CQS consists of 20 items that measures the following subscales: Strategy Cultural Intelligence (4 items), Knowledge Cultural Intelligence (6 items), Drive Cultural Intelligence (5 items) and Action Cultural Intelligence (5 items). The panel of experts who evaluated the content validity of the questionnaire found that two items from Drive Cultural Intelligence were unsuitable for the context of this study, and therefore they suggested to remove those items from the survey. The two sample items were “I enjoy living in cultures that are unfamiliar to me” and “I am confident that I can get accustomed to the shopping conditions in a different culture”.

The choice of this measurement instrument was based on the fact that CQS has been extensively used in an Asian context. For instance, CQS was tested on different

samples such as expatriates in Malaysia (Rose et al., 2010; Abdul Malek & Budhwar, 2013), foreign labourers working in Taiwanese firms (Chen, Lin & Sawangpattanakul, 2011), and Chinese managers working for foreign multinational companies in China (Bu¨cker et al., 2014). Furthermore, Anvari et al. (2014) applied CQS in the context of public sector employees by exploring the level of Cultural Intelligence among academic staff in University Technology Malaysia.

The CQS is a clear, reliable and valid tool that measures Cultural Intelligence (Van Dyne et al., 2008). A 7-point Likert scale ranging from 1 = Strongly disagree to 7 = Strongly agree was used to measure all the items. Table 3.3 shows eighteen items adopted from CQS to measure Cultural Intelligence and its dimension in this study.

Table 3.3

Dimensions and Items of Cultural Intelligence

Dimension	Items
Strategy CQ (SCQ)	1. I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds. 2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me. 3. I am conscious of the cultural knowledge I apply to cross-cultural interactions. 4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.
Knowledge CQ (KCQ)	1. I know the legal and economic systems of other cultures. 2. I know the rules (e.g. vocabulary, grammars) of other languages. 3. I know the cultural values and religious beliefs of other cultures. 4. I know the marriage systems of other cultures. 5. I know the main arts and crafts of other cultures. 6. I know the rules for expressing non-verbal behaviours (e.g. body language, eye contact) when dealing with people from other cultures.

Continue

Drive CQ (DCQ)	1. I enjoy interacting with people from different cultures. 2. I am confident that I can socialize with people from different cultural backgrounds. 3. I am sure that I can deal with the stress of adjusting to a culture that is new to me.
Action CQ (ACQ)	1. I change my verbal behaviour (e.g. accent, tone) as per the requirements of a cross-cultural interaction. 2. I use pause and silence differently to suit different cross-cultural situations. 3. I vary the pace of my speaking when a cross-cultural interaction requires it. 4. I change my non-verbal behavior (e.g. body language, eye contact) when a cross-cultural interaction requires it. 5. I alter my facial expressions when a cross-cultural interaction requires it.

Source: Ang et al. (2007)

Emotional Intelligence (EQ)

This study utilised the measurement of Emotional Intelligence as developed by Wong and Law (2002) known as Wong and Law Emotional Intelligence Scale (WLEIS). WLEIS contains 16 items that measures the four Emotional Intelligence factors; self-emotional appraisal (4 items), others' emotional appraisal (4 items), regulation of emotion (4 items), and use of emotion (4 items). All items were rated on a 7-point Likert scale ranging from 1 = Strongly disagree to 7 = Strongly agree.

There are several existing measures for Emotional Intelligence, for example, Bar-On (1997) had developed the Bar-On Emotional Quotient Inventory (EQ-I) comprising 133-items, Mayer, Salovey and Caruso (2000) introduced a framework known as Multifactor Emotional Intelligence Scale (MEIS) consisting of 402 items, and Boyatzis and Goleman (2002) developed the Emotional Competency Inventory (ECI) that consists of 110 items. These instruments were found to be unsuitable for this

research because they were too massive, and the respondents might take too long to complete the survey. WLEIS was chosen for this study because the dimensions or scales used are simple, quick to answer and easy to manage.

Several researchers (e.g., Law, Wong, & Song, 2004; Whitman, Van Rooy, Viswesvaran & Kraus, 2009; Fukuda et al., 2012) confirmed that WLEIS had shown a good validity in their studies. WLEIS has been tested among Chinese respondents in Hong Kong, therefore the scale is suitable for measuring Emotional Intelligence level of Asian people compared to an Emotional Intelligence scale that was developed and tested in Western countries (Wong, Law, & Wong, 2004). Since Malaysia is an Asian country and the respondents consists of Malaysian public-service employees, the WLEIS scale seemed suitable for use for the present study. Table 3.4 shows sixteen items adopted from WLEIS to measure Emotional Intelligence.

Table 3.4

Dimensions and Items of Emotional Intelligence

Dimension	Items
Self-Emotion Appraisal (SEA)	1. I have a good sense of why I have certain feelings most of the time. 2. I have good understanding of my own emotions 3. I really understand what I feel. 4. I always know whether I am happy or not.
Others' Emotion Appraisal (OEA)	1. I always know my customers' emotions from their behaviour. 2. I am a good observer of other people's emotions. 3. I am sensitive to other people's feelings and emotions. 4. I have good understanding of the emotions of people around me.
Use of Emotion (UOE)	1. I always set goals for myself and try my best to achieve them. 2. I believe that I am a competent person. 3. I am a self-motivated person. 4. I would always encourage myself to try my best.

Continue

Dimension	Items
Regulation of Emotion (ROE)	1. I am able to control my temper and handle difficulties rationally. 2. I am quite capable of controlling my own emotions. 3. I can always calm down quickly when I am very angry. 4. I have good control of my own emotions.

Source: Wong and Law (2002)

Social Intelligence (SQ)

The Tromsø Social Intelligence Scale (TSIS) established by Silvera, Martinussen and Dahl (2001) was used to measure Social Intelligence. TSIS comprises three sub-scales, namely social information processing (SP), social skills (SS), and social awareness (SA). Social information processing and social awareness are related to cognitive aspects of understanding and interpreting ambiguous social information. In addition, social skills relate to positive beliefs about one's social performing abilities (Friborg et al., 2005). TSIS has 21 self-evaluation items that adopt a 7-point Likert scale ranging from 1 = Strongly disagree to 7 = Strongly agree.

In the questionnaire, 10 items were reversely scored, which were D11 -'I have a hard time getting along with other people', D12 – 'It takes a long time for me to get to know others well', D14 – 'I frequently have problems finding good conversation topic', D15 – 'I often feel that it is difficult to understand others' choices', D16 – 'People often surprise me with the things they do', D17 – Other people become angry with me without me being able to explain why, D18 - 'It seems as though people are often angry or irritated with me when I say what I think'. D19 – 'I find people unpredictable', D20 – 'I often hurt others without realizing it' and D21 – 'I am often surprised by others reaction to what I do'.

The use of reverse worded items (also called negatively worded items) was recommended to offset the effect of extreme response sets (De Vaus, 2002). However, the use of reverse worded items in a survey might pose problems because there is a possibility that respondents might answer the negatively-worded items as if they were positively-worded. Out of the 21 items in Social Intelligence measures, 10 items were worded negatively. Social Intelligence measure had a seven-point Likert scale ranging from 1 = Strongly disagree to 7 = Strongly agree, and negatively worded items were reverse-scored prior to the analysis. Reverse scoring means transforming or recoding the numerical scoring scale in the opposite direction. For example, 'Strongly disagree' is coded as 7, 'Strongly agree' is coded as 1, and so on.

TSIS a self-report measure that is simple to administer and quick for respondents to complete (Silvera, Martinussen & Dahl, 2001). TSIS has been widely used and the subscales were tested to determine whether it was free of social desirability response bias (Gini, 2006). TSIS was used to measure the level of Social Intelligence of executives working in public sectors in Tamil Nadu (Sharon, 2015) and school administrators in Iran (Nouri, Pourghaz, & Jenaabadi, 2015). Both studies have confirmed the validity of TSIS and proven that the instrument can be reliably used for public sector employees.

Table 3.5

Dimensions and Items of Social Intelligence

Dimension	Items
Social information processing (SP)	1. I can predict other people's behavior. 2. I know how my actions will make others feel. 3. I understand other people's feeling 4. I understand others' wishes. 5. I can often understand what others are trying to accomplish without the need for them to say anything. 6. I can predict how others will react to my behavior. 7. I can often understand what others really mean through their expression, body language, etc.
Social skills (SS)	1. I often feel uncertain around new people who I don't know. 2. I fit in easily in social situations. 3. I am good at entering new situations and meeting people the first time. 4. I have a hard time getting along with other people. (R) 5. It takes a long time for me to get to know others well. (R) 6. I am good at getting on good terms with new people. 7. I frequently have problems finding good conversation topic.(R)
Social awareness (SA)	1. I often feel that it is difficult to understand others' choices. (R) 2. People often surprise me with the things they do. (R) 3. Other people become angry with me without me being able to explain why. (R) 4. It seems as though people are often angry or irritated with me when I say what I think. (R) 5. I find people unpredictable. (R) 6. I often hurt others without realizing it. (R) 7. I am often surprised by others reaction to what I do. (R)

Note: R – Scoring Reversed

Source: Silvera, Martinussen & Dahl (2001)

Islamic Work Ethics (IWE)

Ali (1988) has introduced an instrument to measure Islamic Work Ethics that has been extensively used by the other scholars. Initially, the instrument consisted 62 items that described the attitudes and assumptions of Islamic Work Ethics (46-statements) and interpersonal relationships (16-statements). Later, a 17-item (shorter version) Islamic Work Ethics scale was developed by Ali (1992) and this new Islamic Work Ethics scale was utilised in this study.

Respondents were asked to rate their agreement with each statement related to Islamic Work Ethics (IWE) on a 7-point Likert scale (1= "Strongly disagree" to 7 = "Strongly agree"). In this scale, item E9 – 'More leisure time is good for society' is reversely scored. The Islamic Work Ethics (IWE) scale is claimed to be reliable (see Ali, 1992; Yousef, 2000, 2001) and numerous empirical studies on Islamic Work Ethics conducted in various Muslim countries have utilised this scale and reported that the scale is highly reliable (Rokhman & Hassan, 2012). In a Malaysian context, the Islamic Work Ethics scale has been used by researchers to examine orientation of Islamic Work Ethics among Malaysian Muslim civil servants (Yunus et al., 2011) and middle level administrators in Malaysian public universities (Shukor, 2012). Considering the fact that the Islamic Work Ethics scale is applicable in various work settings, the present study had incorporated the Islamic Work Ethics scale to further investigate the influence of Islamic Work Ethics on the work performance of public service employees in Malaysia.

Table 3.6 shows the Islamic Work Ethics items.

Table 3.6

Items of Islamic Work Ethics

Items
1. Laziness is a vice. (Vice is a weakness in morality or bad habit)
2. Dedication to work is a virtue. (Virtue is a practice of moral excellence and righteousness).
3. Good work benefits both one's self and others.
4. Justice and generosity in the work place are necessary conditions for society's welfare.
5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.
6. One should perform his/her work in the best possible way.
7. Work is not an end in itself but a means to foster personal growth and social relations.
8. Life has no meaning without work.
9. More leisure time is good for society. (R)
10. Human relations in organisations should be emphasised and encouraged.
11. Work enables a person to control nature.
12. Creative work is a source of happiness and accomplishment.
13. Those who works is more likely to get ahead in life.
14. Work gives one the chance to be independent.
15. A successful person is the one who meets deadlines at work.
16. One should constantly work hard to meet responsibilities.
17. The value of work is derived from the accompanying intention rather than its results.

Note: R – Scoring Reversed

Source: Ali (1992)

Individual Work Performance (IWP)

Koopmans et al., (2013b) had developed the Individual Work Performance (IWP) scale, which is used to measure work performance. Recently, Koopmans et al., (2014) examined the construct validity of the individual work performance measure in a sample of 1,424 Dutch workers from three occupational sectors, namely blue collar (manual workers), pink collar (service workers), and white-collar workers (office workers). Overall, the study proved that the Individual Work Performance (IWP) framework is generically applicable for employees from different occupational sectors.

Initially, Koopmans et al., (2011) conceptualized individual work performance as consisting of four dimensions that included task performance, adaptive performance, contextual performance, and counterproductive work behaviour (CWB). Later, based on a systematic review (Koopmans et al., 2011) and field-testing of the individual work performance (Koopmans et al., 2013b), the instrument was improved and the new Individual Work Performance (IWP) framework comprised of only three dimensions, namely task performance, contextual performance, and counterproductive behaviour. The adaptive performance dimension, which was first incorporated into the conceptual framework for Individual Work Performance (IWP), was later merged with the contextual performance dimension. In addition, Rotundo and Sackett (2002) highlighted that work performance should focus exclusively on the employee's behaviour that is under the control of the individual, thus excluding behaviour that is constrained by the environment. For instance, employees are more likely to engage in deviant behaviour when they are constrained or frustrated by their work environment.

Behaviour that has a negative impact on organizational efficiency was mentioned as another different dimension that affects work performance. Rotundo and Sackett (2002) defined Counterproductive Work Behaviour (CWB) as "behaviour that harms the well-being of the organization". Behaviour classified under Counterproductive Work Behaviour (CWB) dimension includes theft, off-task behaviour, substance abuse and absenteeism (Koopmans et al., 2011). The Counterproductive Work Behaviour (CWB) dimension was excluded from the survey as the aim of this study was to measure positive work behaviour that contributes to superior work outcomes and strong organisational growth.

In this study, individual work performance (IWP) consisted of 13 questions intended to measure two dimensions, namely task performance (5 items) and contextual performance (8 items). The task performance scale included indicators measuring planning and organizing work, result-oriented working, prioritizing, and working efficiency. The contextual performance scale included indicators measuring initiative, performing challenging work tasks, possessing job knowledge and up-to-date skills, and providing creative solutions to novel, difficult problems. For the individual work performance scale, respondents were requested to evaluate their own performance using a 5-point Likert scale within three months of the recall periods (1= "seldom" to 5= "always"). Individual work performance instruments were tested and demonstrated to possess good internal reliability; hence, reflecting that the individual work performance scale is a psychometrically sound measure (Koopman at al., 2016).

Table 3.7

Dimensions and Items of Individual Work Performance

Dimension	Items
Task Performance	1. I was able to plan my work so that I completed it on time. 2. I kept in mind the work result I needed to achieve. 3. I know which tasks should be given priority. 4. I can perform my duties efficiently. 5. I managed my time well.
Contextual Performance	1.With my own initiative, I started new tasks once my old tasks were completed. 2. I accepted challenging tasks when they were offered. 3. I worked on keeping my job-related knowledge up-to-date. 4. I worked on keeping my work skills up-to-date. 5. I solved new problems with creative solutions. 6. I accepted additional responsibilities. 7. I kept searching for new challenges in my work. 8. I actively participated in meetings and/or consultations.

Source: Koopmans et al., 2013b

Table 3.8 shows a summary of the scales and its sources.

Table 3.8

Summary of Scales used in this Research

Scale	Adopted from
Cultural Intelligence (CQ)	Ang et al. (2007)
Emotional Intelligence (EQ)	Wong & Law (2002)
Social Intelligence (SQ)	Silvera, Martinussen & Dahl (2001)
Islamic Work Ethics (IWE)	Ali (1992)
Individual Work Performance (IWP)	Koopmans et al. (2013)

3.2.5 Pilot Test

One of the important processes of developing an instrument is to check for its validity and reliability through a pilot test (Saunders et al., 2015). A questionnaire needs to undergo a pre-testing by using a pilot sample consisting of members from the target population (Cavana et al., 2001). This process is essential to determine whether the research instruments are adequately designed so that respondents will not have difficulty in understanding and answering questions.

In the first phase, a group of panel experts consisting of six Universiti Utara Malaysia senior lecturers with vast experience and expertise in International Business and Cross-Cultural Management research fields were consulted to obtain their opinions on the suitability of the constructs, language, wordings, sentence structure, and instructions. This was intended to establish content and face validity as well as to allow for recommendations related to the construction of the questionnaire. The experts' suggestions were taken into consideration and necessary amendments, such as removal

of ambiguous questions, and improving the layout of the questionnaire were made before the pilot test was conducted.

Before the actual study is conducted, a pilot test was performed to check whether the instruments are valid and reliable (Zikmund et al., 2013; Sekaran & Bougie, 2016). Malhotra (2010) suggested that 15 to 30 participants is adequate for pre-testing questionnaires. According to Cooper and Schindler (2014), a sample in the range of 25 to 100 respondents is appropriate for a pilot study. In the present study, a pilot study was conducted among 30 MIDA and MATRADE employees (N=30). Cronbach's alpha coefficient was used to determine the reliability of the data gathered (Hair et al., 2013). The reliability test was performed using Statistical Package for Social Sciences (SPSS) Version 21 software and the result is presented in Table 3.9.

Table 3.9

Reliability Test Results of the Measurement Instrument in the Pilot Study (N=30)

Construct (s)	Cronbach's Alpha Statistics	N of Items
Cultural Intelligence (CQ)	0.891	18
Emotional Intelligence (EQ)	0.920	16
Social Intelligence (SQ)	0.804	21
Islamic Work Ethics (IWE)	0.865	17
Individual Work Performance (IWP)	0.954	13

Based on Table 3.9, the Cronbach's Alpha values for the variables (Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance) fell in the range of 0.804 to 0.954. Nunnally and Bernstein (1994), and Hulland (1999) suggested that a Cronbach's alpha value should be at least 0.7 or higher to be considered as reliable. Since the value of the Cronbach's

alpha value for all variables was more than 0.7, thus it could be concluded that the measurements used for this study are reliable.

During the pilot test, respondents were asked whether they understood the questions, whether the questions were simple to answer, and so on. The researcher need to certify that the questionnaire has clear instructions, easy to follow layouts, and clear wording. This is to ensure that potential respondents will not face any difficulty when answering the questions. After the questionnaires had gone through the pilot test and necessary modifications were made, the modified post pilot questionnaire was then used to collect data for the main study. A copy of the questionnaire is attached in Appendix A.

3.3 Data Collection

The study employed structured questionnaires using the self-administered approach. The drop-and-collect approach was used to distribute the structured questionnaires. Drop-and-collect involves hand-delivering survey instruments to respondents and returning later to collect the completed questionnaires (Trentelman et al., 2016). Previous literature has reported that the drop-and-collect survey produces high response rates because researchers have the chance to interact with and establish a relationship with the respondents (e.g., Riley & Kiger 2002; Allred, Broussard & Ross-Davis, 2011). Besides that, the respondents are given the freedom and flexibility to complete the questionnaire at their own convenience.

Based on the purposive sampling technique, questionnaires were distributed among 450 employees from the two government agencies via the drop-and-collect approach.

Prior to the survey, participants were identified based on a complete list of employees that was compiled from MIDA and MATRADE's online directories. As for the drop-and-collect approach, the researcher visited the MIDA and MATRADE head office and state offices to distribute self-administered questionnaires. The purpose of the study and a statement ensuring that the data would be kept confidential, and strictly used for academic purposes are stated on the first page of the questionnaire.

Questionnaires were given to personal assistants or representatives from each unit, division, and branch (MIDA and MATRADE) to distribute it to employees who deal and interact with foreign customers. Participants were required to complete a self-report questionnaire and a reasonably stipulated period of time was given to the respondents. Johnson, Reynolds and Mycoff (2015) indicated that including an incentive or token of appreciation could motivate the respondents to answer the questionnaire. Thus, key chains, as a gift, were inserted in the survey pack so that respondents would feel more motivated to complete the survey. Reminder emails were sent to all respondents to instil awareness and increase the response rate after the distribution of questionnaires. Respondents who had completed the survey were requested to submit the questionnaire to the person-in charge. Follow-up calls were made to the representatives to keep track of the data collection progress and also remind them about the collection date. The researcher returned to the organisation on an agreed date to collect the completed questionnaires from the representatives.

The questionnaires were prepared in booklet-type form. Questionnaire printed in booklet form is recommended because it can prevent the pages from being lost or misplaced, easy for respondents and researchers to read and turn the pages, and it looks

more professional (Bradburn, Sudman, & Wansink, 2004; Lacobucci & Churchill 2015). A total of 450 survey questionnaires were distributed to potential respondents. The survey was conducted from June 2016 to October 2016. 174 copies of the questionnaire were found to be acceptable, giving a response rate of 38.67 percent. Out of 202 questionnaires received, 4 questionnaires were rejected because of incomplete data (more than 50 percent missing values) and 24 questionnaires were removed from the survey because the respondents were unqualified to answer the questionnaire (nature of their work did not require them to interact with international clients). Missing data occurs when respondents do not answer certain questions in the survey. Hair et al. (2010) had indicated that a survey with 50 percent or more missing data should not be considered for the analysis.

The subsequent chapter entails the discussion about data analysis method.

3.4 Statistical Analysis

This section discusses the statistical tests used for data analysis and hypothesis testing. Data obtained were analysed using statistical packages such as Statistical Package for the Social Sciences (SPSS) and Smart-PLS software tool. The statistical tests used to perform data analysis included descriptive statistics, normality test, factor and reliability analysis, *t*-test, and PLS-SEM (to examine the relationship between constructs and test the hypothesis).

3.4.1 Descriptive Statistics

The first step in data analysis is to describe or summarize the population characteristics numerically using descriptive statistics (Saunders et al., 2015). Descriptive statistics provides a measure of central tendency (mean, median, and mode), and measures of dispersion (range, standard deviation, variance, minimum and maximum). Table, charts and graphs are used to organize, summarize, and present the raw data.

3.4.2 Test of Normality

Normality tests are performed to check whether a data set is normally distributed. Skewness and Kurtosis values are used to measure the shape of the distribution. "Skewness assesses the extent to which a variable's distribution is symmetrical. If the distribution of responses for a variable stretches toward the right or left tail of the distribution, then the distribution is referred to as skewed. Kurtosis is a measure of whether the distribution is too peaked (a very narrow distribution with most of the responses in the centre)" (Hair et al., 2017, p. 54). For a normal distribution, the value of skewness must be between -2 to +1 and kurtosis is between -7 to +7 (Bryne, 2010).

3.4.3 Reliability Analysis

Reliability analysis was performed on the data to measure the reliability of the measuring instrument. The reliability scale was tested using internal consistency measures (Cronbach's Alpha). Cronbach's Alpha is a statistical test to determine how well the items in a particular scale correlate with another item. If Cronbach's alpha values are above 0.7, this indicates an acceptable level of internal consistency. (Bernstein, 1994; Hulland, 1999).

3.4.4 Test of Differences

When working with survey data, the researcher must always consider the possibility non-response bias because it affects the validity of the research (Thiétart, 2001; Zikmund et al., 2013). Non-response bias occurs when there are particular patterns or distortions on how respondents answer the survey. According to Zikmund et al. (2013), a response bias occurs when respondents tend to answer in a certain direction, that is, when they consciously or unconsciously give a response that differs from what is actually true. This can occur when respondents provide inaccurate answers or misinterpret the questions. When conducting a survey, there is a possibility that selected samples do not participate (unit non-response) or fail to complete the survey (item non-response) (Hoinville et al., 1978; Zikmund et al., 2013). Item non-response can occur because respondents do not want to disclose sensitive or personal information, or because they do not know the answer to the question. Unit non-response occurs when the sample cannot be located or refuses to participate in the survey.The survey design and the way an instrument is constructed can also influence the respondent's comprehension, retrieval, and judgement of the questions, which could also contribute to bias.

An analysis of a non-response bias was conducted to assess the extent of the response bias in the data collected. Non-response bias was measured by employing the technique recommended by Armstrong and Overton (1977), which is by splitting the samples into early response and late response types. The assumption is that late respondents provide similar answers to non-response. To test for non-response bias, the research variables (Cultural Intelligence, Emotional Intelligence, Social

Intelligence, Islamic Work Ethics and individual work performance) were compared between early and late response groups using the *t-test* analysis.

A cut-off date was set to classify the responses into two groups, namely the first wave (early response) and second wave (late response). Questionnaires were numbered sequentially based on the date they were received. Finally, the *t*-test was performed to measure the difference between early and late responses.

3.4.5 Factor Analysis

Factor analysis is a statistical multivariate procedure in which the main purpose is to assess dimensionality of the variables (Conway & Huffcutt, 2003; Sekaran, 2013). In addition, Cooper and Schindler (2014) suggested that factor analysis is a reliable tool to verify the validity of the scales used. The two main factor analysis techniques are Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA). In the context of this study, CFA was conducted to test the significance of the overall model and to evaluate construct validity.

Exploratory Factor Analysis (EFA) was not performed as all constructs and the dimensionality involved in this study was empirically tested and validated in the theoretical models of previous studies (Hair et al. 2013). EFA is commonly conducted in the initial stage of scale development. According to Hurley et al., (1997) and Conway and Huffcutt (2003), validated instruments do not require exploratory factor analysis (EFA), as confirmatory factor analysis (CFA) is sufficient on its own. The CFA model in SEM was used in this study because it focuses on validating the measurement model by obtaining estimates of the model's parameters and by assessing

whether the model itself provides a good fit to the data (Garson, 2005). Information regarding the convergent and discriminant validity could be found in the CFA.

Another important step in factor analysis is factor extraction, which involves the removal of as much common variance in the first factor. Communality is the proportion of a variable's total variance that is accounted for by a common factor or variance (Child, 2006). In the field of social science research, communalities that are generally accepted fall in a range of 0.40 to 0.70 (Costello & Osborne, 2005). Meanwhile, Hair et al. (2013), advocated that each item should have communalities of over 0.50. Based on recommendations by MacCallum et al., (1999), when communalities after extraction are more than 0.5, a sample size between 100 and 200 is adequate. Thus, items that have communalities of less than 0.50 are considered as not having sufficient explanation and should be excluded from the analysis.

Interpretation of factors require an examination of factor loadings. Factor loading indicates the strength of the relationship between the item and the latent construct and thus, is used to ascertain the convergent and discriminant validity of the scales (Hair et al., 2013). Generally, factors loading is a measure of how much the variable contributes to the factor, the larger the factor loading the more the variable has contributed to that factor (Yong & Pearce, 2013). Stevens (2009) suggests factor loadings greater than 0.4 are appropriate for interpretative purposes. However, whether the factor analysis is reliable or otherwise depends on the size of the sample. According to Hair et al. (2013), a factor loading of 0.50 is sufficient for a sample of 120, and a factor loading of 0.4 is acceptable for a sample size exceeding 200. In this

study, a factor loading of 0.5 was set as the cut-off point and any items with factor loading less than 0.5 were deleted from the measurement model.

In order to conduct a reliable factor analysis, the sample size needs to be big enough. The Kaiser-Meyer Olkin (KMO) measure of sampling adequacy and Bartlett's Test of Sphericity were used to determine whether the data and sample size are adequate for performing factor analysis. The values of KMO ranges between 0 and 1 and the minimum value for an appropriate factor analysis is suggested to be 0.5 (Kaiser 1974; Field, 2013; Tabachnick & Fidell 2013). The value of Bartlett's Test of Sphericity should be less than 0.05 for the factor analysis to be acceptable. When the KMO test indicates sample adequacy, researchers can proceed with the factor analysis.

In order to increase the interpretability of the extracted factors, rotation is necessary to maximise the loadings of some of the items. Hair et al. (2013) suggested using the principal component analysis (PCA) technique with varimax rotation to determine the fundamental dimension of every construct. The Varimax rotation approach is preferred as it minimises the number of variables with high loadings on a factor, thereby enhancing the interpretability of the factors (Malhotra, 2010; Tabachnick & Fidell, 2013). In this study, the rotation method used was Varimax with Kaiser normalisation. The cut-off point for minimum level of factor loadings was set at 0.5 (Nunnally, 1978; Backhaus et al., 2011). After extraction, the researcher must decide how many factors should be retained for rotation. The Kaiser criterion was used in determining the number of factors to be retained. The Kaiser (1960) criterion suggests that all components with eigenvalues of less than 1.0 from the analysis should be dropped.

3.4.6 Hypotheses Testing

In order to test the hypothesised model, a component-based Partial Least Square (PLS-SEM) method is applied. The PLS-SEM analysis involved a two-stage process, which includes the assessment of the outer model as well as the analysis of the inner model (Hulland, 1999). Hair et al. (2013) suggested several criteria that must be considered when deciding on the option of using the PLS-SEM. First, the researcher need to identify the objective of conducting the research. PLS SEM is a suitable analytical method used when the primary goal of the research is to predict and explain the key target constructs (Hair et al., 2017). The main aim of the current study is to examine the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance. Thus, PLS-SEM was used in the analysis since the main goal was to investigate the causal relationships.

The second criterion for the PLS-SEM selection depends on the modes of the research, whether the study is exploratory or confirmatory in nature. PLS-SEM is primarily used for predictive applications and preliminary theory development (exploratory analysis) while CB-SEM is more suited for theory testing and confirmation (confirmatory analysis) (Barclaay et al., 1995; Hair et al., 2011; Ringle et al., 2013). This study attempted to test the extension of the Multiple Intelligence and Individual Differences Theory, i.e., whether the inclusion of Islamic Work Ethics as a mediating variable has significant influence on Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance. Thus, the PLS-SEM approach is likely to be suitable when testing the study's hypotheses compared to CB-SEM.

Consideration of a formative and reflective outer model is also an important criterion in SEM. The main difference between reflective and formative models depend on the direction of causality between the latent variables and the indicators. In a reflective measurement model, the latent variable determines the indicators (the direction of causality is from the construct to the indicators), whilst in a formative measurement model, the indicators of a construct determine the latent variable (causality is directed from the indicators to the construct) (Fornell & Bookstein, 1982; Edwards & Bagozzi, 2000). PLS-SEM permits the use of both reflective and formative constructs within the same research model (Fornell & Cha, 1994). However, CB-SEM generally lacks the ability to estimate research models with formative constructs as it was designed to operate with reflective measures (Fornell, 1982). Hence, any attempt to model formative indicators in CB-SEM could contribute to identification problems (Henseler et al., 2009). PLS-SEM can be used when a theoretical model includes either reflective, formative or a mixture of both reflective and formative constructs. Since all the indicators in this study are reflective, applying PLS-SEM is an appropriate step for this study.

The final criterion is related to the complexity of the model. Scholars have advocated that PLS-SEM is a powerful method to analyse complex models using smaller samples (Reinartz et al. 2009; Hair et al. 2011). Besides that, PLS-SEM can test complex models with numerous different constructs and indicators (Rigdon, 2014). According to Hair et al., (2011), to be considered as a complex model, a research model should consist of more than 50 indicators. The structural model in this study consist of 85 indicators, therefore, PLS-SEM was used to estimate this complex model.

3.5 Analysing the Measurement Model

Before the structural model is evaluated, the measurement model must first be evaluated successfully. The measurement model is evaluated by examining internal consistency or construct reliability, discriminant validity, and convergent validity.

3.5.1 Internal Consistency of Individual Construct

The first step in assessing the measurement model is to conduct an internal consistency reliability assessment. The Cronbach's alpha (CA) and composite reliability (CR) tests were used to measure the internal consistency of the individual constructs (Fornell & Larcker, 1981). Cronbach's alpha values should be greater than 0.7 to be considered as acceptable (Nunnally & Bernstein, 1994; Hulland, 1999; Hair et al., 2011). For composite reliability, values between 0.6 and 0.7 is a good indicator of construct reliability (Nunnally & Bernstein, 1994; Henseler & Sarstedt, 2013).

3.5.2 Discriminant Validity

Discriminant validity examines the extent to which an exogenous latent variable is really different from other exogenous variables when predicting the endogenous variable (Hair et al., 2013). To assess discriminant validity, the Fornell and Larcker (1981) criterion and the cross-loading of the indicators were evaluated. In assessing the cross-loadings, the outer loading of each indicator should be greater than all of its cross-loadings (Chin, 1988; Barclay et al., 1995). The Fornell-Larcker criterion requires the square root of Average Variance Extracted (AVE) for each construct to be higher than its correlation with other constructs (Fornell & Larcker, 1981).

3.5.3 Convergent Validity

Convergent validity is "the extent to which the construct is positively correlated with other measures of the same construct" (Hair et al., 2015, p. 239). Convergent validity of a construct is measured by assessing the composite reliability (CR), and Average Variance Extracted (AVE) (Fornell & Larcker, 1981; Hair et al., 2013). To confirm the convergent validity, the composite reliability value must exceed 0.7 and the AVE value must be more than 0.5 (Fornell & Larcker, 1981; Henseler et al. 2009; Hair et al., 2013).

3.6 Analysing the Structural Model

The assessment of the structural model involves examining the R^2 values of the endogenous variables, effect size, prediction quality (Q^2 Value), and Goodness–of-Fit (GOF).

According to Hair et al. (2017), the coefficient determination (R^2) refers to "the amount of explained variance for each endogenous latent variable and is considered as a primary criterion for inner model assessment". The values for R^2 range from 0 to 1 with higher levels representing higher levels of predictive accuracy. Cohen (1988) suggested that the R^2 value should be assessed based on assessment criterion, where 0.26 is considered as substantial, 0.13 moderate, and 0.02 weak.

Besides, the researcher also needs to measure the effect size or f^2, which refers to the magnitude or strength of the relationship between the latent variables (Henseler et al., 2009). For the assessment effect size, Cohen (1988) and Chin (1998) suggested that the relative predictive relevance could be regarded as small, medium or large if f^2

obtained values were 0.02, 0.15, and 0.35, respectively. The f^2 value is calculated based on the formula below:

$$f^2 = (R^2_{included} - R^2_{excluded}) / (1-R^2_{included})$$

In order to measure the predictive relevance of the endogenous variables, the Stone and Geisser Q^2 test was performed (Stone 1974; Geisser 1975; Fornell & Cha 1994; Chin 2010). Q^2 indicates the performance of the empirically collected data when reconstructed with the help of model and the PLS parameters (Fornell & Cha 1994). The guidelines for evaluating the Q^2value indicate that values of 0.02, 0.15, and 0.35 represent small, medium, and large relevance for a specific endogenous latent variable (Hair et al., 2017). Q^2 values were calculated via the blindfolding procedure in Smart PLS. Q^2 was tested by using the blindfolding procedure that omits data for a given block of indicators and then predicts the omitted part based on the calculated parameters. The Q^2 value is calculated based on the following formula:

$$q^2 = (Q^2_{included} - Q^2_{excluded}) / (1 - Q^2_{included})$$

Finally, global criterion of goodness-of-fit (GoF) is used to evaluate the predictive relevance of the endogenous variables. The GoF index is calculated as the geometric mean of the average communality and the average R^2 of the endogenous latent variables (Tenenhaus et al., 2005). The GoF index is bounded between 0 and 1 ($0 < GoF < 1$). Wetzels et al., (2009) proposed a cut-off value of 0.50 for communality as suggested by Fornel and Larcker (1981). The GoF measures were assessed based on assessment criteria suggested by Cohen (1988), where 0.26 is considered as substantial, 0.13 moderate, and 0.02 weak.

3.7 Testing Mediation Effect

Mediation analysis is a statistical approach used to examine the casual relationship between an exogenous variable (independent variable) and an endogenous variable (dependent variable) via the inclusion of a third explanatory mediator variable (Hair et al., 2013). In other words, the mediating effect occurs when a third variable intervenes between two constructs.

The bootstrapping method introduced by Preacher and Hayes (2008a) is used to test for mediation. The bootstrapping technique has been advocated by scholars as the most influential and reliable technique of gaining confidence limits for indirect effects (MacKinnon et al., 2004; Preacher & Hayes, 2008b; Hayes, 2009). In PLS-SEM, the bootstrapping approach is a suitable approach for mediation analysis because this approach can overcome the limitations of previous methods (e.g., Baron & Kenny, 1986; Sobel, 1982). The bootstrapping method provides more accurate predictions than standard methods and it performs reasonably well in small samples (Preacher & Hayes, 2008a; Hayes, 2009).

In this study, PLS SEM was used to test the mediating effects. The first step is to assess the direct effect of exogenous variable on the endogenous variable without the presence of the intervening variable. If the direct path is significant, the next step is to include the mediator variable in the PLS path model to assess the significance of the indirect effect. If the indirect effect is significant, then the variation accounted for (VAF) is calculated to measure the strength of the mediator. The VAF estimates the significance and the size of the indirect effects in relation to the total effect. Based on the value of VAF, Hair et al., (2013) proposed the following conditions for the

mediation effect: If 0 < VAF < 0.20 (No Mediation), 0.20 < VAF < 0.80 (Partial Mediation), and VAF > 0.80 (Full Mediation). A full mediation occurs when the independent variable has no direct effect on the dependent variable after the mediator is included in the model. However, a partial mediation occurs when the mediator significantly reduces the effect of an independent variable on dependent variable (Baron & Kenny, 1986).

3.8 Summary of the Chapter

Chapter Three has explained the research methodology applied in this research. This chapter has also clearly discussed the research design, sampling design, data collection and data analysis method used in this study. Results of the pilot test confirmed that all the measurements used for this study are reliable. The empirical findings and statistical results of the study are reported in the following chapter.

CHAPTER 4
RESEARCH FINDINGS

4.1 Introduction

The chapter begins with the elaborations on the response rate and profile of the respondents. It also presents the statistical results from the data analysis and hypothesis testing.

4.2 Response Rate

In this study a total of 450 questionnaires were distributed to Malaysian Investment Development Authority (MIDA) and Malaysian External Trade Development Corporation (MATRADE) employees. In order to generate a higher response rate, the 'drop-and-collect' method was used during the data collection process. Table 4.1 below shows the distribution of questionnaires and the total number of responses from each organisation.

Table 4.1

The Response Rate According to Organisation

Organisation	Total Distributed	Total Responded	Rejected	Total Usable
MIDA	262	129	15	114
MATRADE	188	73	13	60
TOTAL	**450**	**202**	**28**	**174**

It took almost four months to collect all the data from the respondents. The questionnaires were collected from June 2016 to October 2016. A total of 202 questionnaires were returned; however, 28 questionnaires were rejected because of incomplete data (many questions or sections were left unanswered), and some of the respondents were unqualified to answer the questionnaire. Thus, 174 questionnaires were acceptable, which means a 38.67 percent valid response rate was obtained and these remaining questionnaires were then further analysed in this study.

4.3 Profile of Respondents

This section reports the demographic information gathered from the survey. Respondents were asked to provide demographic information such as gender, age, marital status, educational level, and length of service in the current organisation.

The findings of a research critically depend on the respondents; thus, it is important to ensure only eligible respondents can participate in the survey. In this study, filter questions were introduced to ascertain only eligible respondents could participate in the survey. As the targeted population for this study were MIDA and MATRADE employees who interact and deal with international clients from diverse cultural backgrounds as part of their work, question 10 was formulated to ask respondents whether the nature of their work required them to interact with clients from different countries. This question was specifically intended to select respondents who were involved in cross-cultural interactions when performing their work. Respondents who ticked "No" for question number 10 were excluded from the study sample. These filter questions were intended to ensure that respondents' characteristics matched the objectives of the study.

The details of respondents' demographic profile are presented in Table 4.2.

Table 4.2

Demographic Profile of the Respondents

Respondent's Profile		**Frequency**	**Percentage (%)**
Organisation	MIDA	114	65.5
	MATRADE	60	34.5
Gender	Male	77	44.3
	Female	97	55.7
Age	25 years or less	8	4.6
	26 - 35 years	100	57.5
	36 - 45 years	45	25.9
	46 - 55 years	19	10.9
	Above 56 years	2	1.1
Marital Status	Single	60	34.5
	Married	110	63.2
	Others	4	2.3
Race/Ethnicity	Malay	154	88.5
	Chinese	10	5.7
	Indian	6	3.4
	Others	4	2.3
Religion	Muslim	155	89.1
	Christian	4	2.3
	Buddhist	6	3.4
	Hindu	9	5.2
Education Level	STPM or lower	8	4.6
	Diploma	17	9.8
	Bachelor Degree	125	71.8
	Master Degree or Higher	24	13.8
Job Level	Non-Executive Level	20	11.6
	Executive and Managerial Level	153	88.4
Length of Service	≤ 5 years	60	35.9
	6 - 10 years	62	37.1
	11 - 15 years	26	15.6
	16 - 20 years	11	6.6
	21 - 25years	4	2.4
	≥26 years	4	2.4

Continue

Respondent's Profile	Yes (%)	No (%)
Types of training:		
Cross-cultural training	43.9	56.1
Emotional competency training	33.5	66.5
Ethics/Moral educational training	40.5	59.5
Task-specific training	58.4	41.6
Interpersonal skill training	74.0	26.0
Problem solving training	51.4	48.6

The frequency in the number of respondents was 114 (65.5 percent) from MIDA and 60 (34.5 percent) from MATRADE. Demographic data showed that the majority of respondents were females representing 55.7 percent of total respondents, while male respondents represented 44.3 percent. In terms of ethnicity, 88.5 percent of respondents were Malays, 5.7 percent were Chinese, 3.4 percent were Indians, and 2.3 percent were of other races. In terms of age, the majority of respondents were within the age range of 26 to 35 years (57.5 percent). The second largest were employees in the age group range of 36 to 45 years (25.9 percent) followed by 46 – 55 years (10.9 percent). Respondents, who are below 25 years and over 56 years, formed the smallest groups with 4.6 percent and 1.1 percent, respectively. Out of the total number of respondents, 71.8 percent held a bachelor's degree, 13.8 percent had a master's degree or higher, 9.8 percent had a diploma, and 4.6 percent had a STPM (*Sijil Tinggi Pelajaran Malaysia*) or lower.

With regard to service duration, the majority of respondents had served their organisation for six to ten years (37.1 percent) while 35.9 percent had worked for less than 5 years. Respondents who have worked for their current employer for 11 - 15 years were 15.6 percent, followed by 16 - 20 years (6.6 percent), 21 - 25 years (2.4 percent) and more than 26 years (2.4 percent). Majority of respondents were executives or those who were holding posts at the managerial level (88.4 percent).

In terms of training, 74.0 percent of total respondents indicated that they had received interpersonal skills training, 43.9 percent reported they had undergone training on cross-cultural, 40.5 percent stated they received ethics or moral educational training, and only 33.5 percent had attended emotional competency training.

4.4 Data Screening

Data screening is vital to any analysis process, so data must be screened to ensure its reliability, usability, and trustworthiness. The data screening process enables the researcher to detect and fix problems, such as missing value, outliers and extreme values. In order to avoid biases in the existing data and obtain more accurate analysis results, treatment of missing values and outliers were performed.

4.4.1 Data Cleaning

Data cleaning is a process of removing irrelevant, incomplete or inaccurate data from the database. The process requires careful consideration, as it will significantly affect the final statistical results. SPSS and descriptive statistics were used to check for data anomalies and missing data. Output for the descriptive statistics are illustrated in Tables 4.3 and 4.4.

Table 4.3

Example of SPSS Construct Summary Table

Item (s)		B9	B10	B11	B12
N	Valid	174	174	174	173
	Missing	0	0	0	1
Mean		5.626	5.667	5.747	5.867
Std. Error of Mean		0.078	0.080	0.073	0.075
Variance		1.056	1.102	0.930	0.965
Range		6	5	4	4

Note: B9, B10, B11, and B12 are sample items under Emotional Intelligence construct.

Table 4.3 shows the frequency of missing values for the Emotional Intelligence construct. Results show that item B12 has 173 valid (non-missing) and 1 missing values. Missing values or missing data could occur when respondents fail or refuse to answer a survey question. Missing values can also can occur when data are not properly coded or entered into the system during the data entry process. SPSS was used to analyse the missing values. Value “999” was coded as the ‘discrete missing value’ for each variable.

Table 4.4

Example of Frequency Table for Cultural Intelligence Construct

A16. I vary the pace of my speaking when a cross-cultural interaction requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.2	1.2
	Disagree	3	1.7	1.7	2.9
	Somewhat disagree	6	3.4	3.5	6.4
	Neutral	45	25.9	26.0	32.4
	Somewhat agree	53	30.5	30.6	63.0
	Agree	40	23.0	23.1	86.1
	Strongly agree	24	13.8	13.9	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

Failure to correct data errors might result in inaccurate analysis results and invalid conclusions. In this study, the frequency table was used to detect data entry errors. The frequency analysis presented in Table 4.4 shows the number and percentage of missing values for the Cultural Intelligence construct. The missing values section showed that there was only one case of missing value, which was for item A16. Missing values were detected in item A16, B12, E9, E11, E12, E14, F3 and F12 (refer to Appendix C). Each of the missing values was cross-checked with the original questionnaire so that necessary corrections or amendments can be made in the database.

4.4.2 Missing Value Imputation

Missing data or value is a common problem faced by researchers during the data cleaning process. Missing data can reduce the statistical efficacy of the study and create bias when estimating of parameters (Cohen & Cohen, 1983). Imputation is one of the most popular methods used in dealing with missing values in a scale (Huisman, 2000). Imputing the missing values is deemed necessary to avoid any misleading impact on the statistical inferences or results. According to Cohen (1983), the missing values are considered low when the percentage of missing data lies somewhere between 5 percent and 10 percent. Schafer (1999) recommended 5 percent as the cut-off level for missing values. Additionally, Fichman and Cummings (2003) claimed that imputation is unnecessary if the percentage of missing data is very small (less than 5 percent).

The number of missing values for each individual construct is presented in Table 4.5. As depicted in Table 4.5, only 10 constructs and 11 items were found to possess missing data. The missing value for each item was very low, which was below the cut-off level of 5 percent; thus, the presence of missing values in the dataset was ignored as it did not affect the results of the data analysis.

Table 4.5

Missing Value Based on Individual Constructs

		Missing Value	
Individual Construct	**N**	**Count**	**Percent**
A16	174	1	0.6*
B12	174	1	0.6*
D8	174	1	0.6*
D13	174	1	0.6*
E9	174	1	0.6*
E11	174	2	1.2*
E12	174	1	0.6*
E14	174	1	0.6*
F3	174	1	0.6*
F12	174	1	0.6*
Total		11	

* The percentage of missing value is less than 5%.

4.4.3 Outliers Treatment

The detection and treatment of outliers is an essential step that needs to be carried out before data analysis could be performed. Outliers refer to data values that are extreme (Shumacker & Lomax, 2010). According to Byrne (2010), a data set containing either small or large values that differs from other values of items are considered outliers. The presence of outliers can distort results of the data analysis because it could influence the mean, standard deviation, and correlation coefficient values. There are two outlier detection methods, i) univariate methods, which examines each variable individually, and ii) multivariate method, which takes into account associations between variables in the same dataset.

This study had used the univariate method to detect outliers in the data. Univariate outliers display an extreme value in one variable. In order to detect univariate outliers, Z - standardized values (Z score) of the data were calculated. Z-score shows how much

each score deviates from the mean. Tabanick and Fidell (2013) suggested that any standardized value (Z scores) larger than 3.29 is considered as a univariate outlier. For a large sample size (more than 80), Hair et al. (2013) had recommended a rule of thumb whereby a univariate outlier occurs when the Z-score value is outside the range off ±3 to ±4. A Z-score of ±4 is used as a threshold to detect outliers in the data in this study. Histograms that show the frequency of Z-scores of all the variables are constructed and examined to detect for outliers. A histogram that displays a bell-shaped curve indicates that the data is normal and there are no outliers in dataset. Histograms that show the distribution of the Z-score for Cultural Intelligence is presented in Figure 4.1.

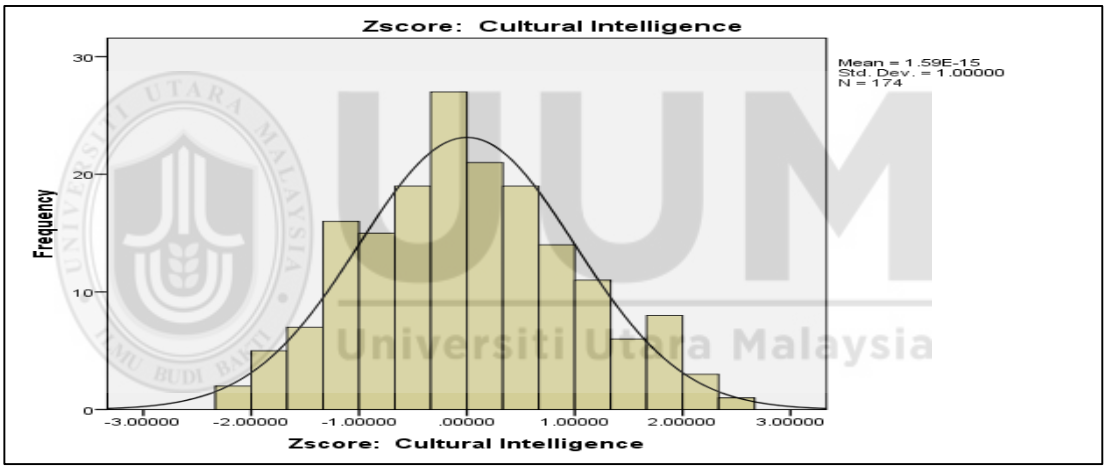

Figure 4.1 Z-Score of Cultural Intelligence

Figure 4.1 shows the frequency histogram for the Z-score for Cultural Intelligence from a total of 174 samples. The distribution is approximately bell shaped and within the range of ±4, meaning that there are no outliers associated to the Cultural Intelligence variable. As for the Emotional Intelligence, Islamic Work Ethics and individual work performance variables, the histograms (see Appendix I) demonstrate that the frequency distribution is normally distributed and there appears to be no univariate outliers as the distributions of the Z-score values are within the range of ±4.

4.5 Preliminary Test

A series of tests were conducted to test the reliability of the scales used, as well as to ensure there were no violations of the assumptions of normality, multicollinearity and homoscedasticity.

4.5.1 Test of Normality

Normality test was conducted to check whether the data is normally distributed or not. The result of skewness and kurtosis values are used to test for normality. According to Hair et al. (2014), skewness measures the distribution's degree of asymmetry, whilst kurtosis measures the peakedness of the distribution. Based on the recommendations by Byrne (2010), data is considered to be normally distributed when the absolute value of skewness is between -2 to +2 and kurtosis is between -7 to +7. Based on Table 4.6 below, it can be concluded that data is normally distributed since the skewness value for the main variables were in the range of -0.555 to 0.626, and a kurtosis value is in the range of -0.434 to 1.689. The results of the normality test in Table 4.7 shows that the skewness values for the individual constructs were in a range of -0.862 to 0.912, and the kurtosis values were in the range of -0.619 to 2.44, which is acceptable within the recommended range.

Table 4.6

Normality Test for Main Research Variables

Variables	Skewness Statistics	*(S.E-skew)2*	Kurtosis Statistics	*(S.E- kurt)2*
CQ	.180	.184	-.433	.366
EQ	-.221	.184	-.434	.366
SQ	.626	.184	1.507	.366
IWE	.044	.184	-.386	.366
IWP	-.555	.184	1.689	.366

Note: CQ (Cultural Intelligence), EQ (Emotional Intelligence), SQ (Social Intelligence), IWE (Islamic Work Ethics), IWP (Individual Work Performance)

Table 4.7

Normality Test for Individual Constructs

Construct	Skewness Statistics	*(S.E-skew)2*	Kurtosis Statistics	*(S.E-kurt)2*
SCQ	-.169	.184	-.386	.366
KCQ	-.092	.184	.095	.366
DCQ	-.354	.184	-.089	.366
ACQ	-.158	.184	.170	.366
SEA	-.146	.184	-.515	.366
OEA	-.037	.184	-.619	.366
UEA	-.092	.184	-.291	.366
ROE	-.505	.184	.033	.366
SP	.283	.184	1.035	.366
SS	.345	.184	.429	.366
SA	.912	.184	2.44	.366
TPERF	-.862	.184	1.48	.366
CPERF	-.530	.184	.589	.366

Note: SCQ (Strategy CQ), KCQ (Knowledge CQ), DCQ (Drive CQ), ACQ (Action CQ), SEA (Self-Emotion Appraisal), OEA (Others' Emotion Appraisal), UOE (Use of Emotion), ROE (Regulation of Emotion), SP (Social Information Processing), SS (Social Skills), SA (Social Awareness), TPER (Task Performance), CPER (Contextual Performance).

4.5.2 Test of Homoscedasticity

Levene's test is commonly used to test the assumption of homogeneity of variance or homoscedasticity (Field et al., 2012). When the variances of groups are equal, the situation is referred as homogeneity of variance, on the other hand when the variances of groups are different (not homogenous), the situation is known as heteroscedasticity (Kobayashi & Pillai, 2013). The F-statistic test is conducted to determine whether the variances of two groups are equal. A Sig. (*p)* value of less than .05 indicates a violation of the assumption. If the assumption is violated, homoscedasticity is not met, and the data is said to be in a state of heteroscedasticity. In this study, Levene's test was performed by using gender as a comparison factor. The results of Levene's test are shown in Table 4.8 and 4.9.

Table 4.8

Test of Homogeneity of Variance for the Main Variables

Variable	Levene's Test for Equality of Variances			
	F	Sig.	95% Confidence Interval of the Difference	
			Lower	Upper
Cultural Intelligence	0.671	**0.414**	-0.336	0.128
Emotional Intelligence	1.096	**0.297**	-0.363	0.063
Social Intelligence	0.925	**0.337**	-0.420	-0.037
Islamic Work Ethics	0.110	**0.740**	-0.293	0.141
Individual Work Performance	0.737	**0.392**	-0.557	-0.159

Table 4.9

Test of Homogeneity of Variance for the Individual Construct

Variable	Construct	Levene's Test for Equality of Variances			
		F	Sig.	95% Confidence Interval of the Difference	
				Lower	Upper
Cultural Intelligence	SCQ	2.690	0.103	-0.225	0.357
	KCQ	0.071	0.790	-0.388	0.172
	DCQ	1.471	0.227	-0.570	-0.018
	ACQ	0.049	0.824	-0.450	0.207
Emotional Intelligence	SEA	0.171	0.680	-0.374	0.120
	OEA	0.903	0.343	-0.382	0.134
	UOE	0.235	0.628	-0.541	-0.049
	ROE	0.122	0.727	-0.345	0.247
Social Intelligence	SP	1.633	0.203	-0.354	0.073
	SS	0.443	0.506	-0.542	-0.103
	SA	0.302	0.583	-0.415	-0.028
Islamic Work Ethics	Unidimensional	0.110	0.740	-0.2923	0.141

Note: SCQ (Strategy CQ), KCQ (Knowledge CQ), DCQ (Drive CQ), ACQ (Action CQ), SEA (Self-Emotion Appraisal), OEA (Others' Emotion Appraisal), UOE (Use of Emotion), ROE (Regulation of Emotion), SP (Social Information Processing), SS (Social Skills), SA (Social Awareness), TPER (Task Performance), CPER (Contextual Performance).

Based on the tests, the result shows that Sig. (p) values for all main variables involved in the study were greater than 0.05 ($p > 0.05$), suggesting that equal variance assumption or homoscedasticity was met.

Levene's test was performed once again in order to test the homogeneity of variance for each individual construct. The aim is to assess whether there are there are variances in the results. Based on Table 4.9, the results show that the significant value for all individual constructs exceed 0.05 ($p > 0.05$), therefore, it can be concluded that the homoscedasticity assumption is met for all the individual constructs.

4.5.3 Test of Sampling Adequacy (Kaiser–Meyer–Olkin Test)

Sampling adequacy was determined using the Kaiser-Meyer-Olkin (KMO) test, which is a test used to assess whether the variables in the sample are adequate to correlate. A KMO value greater than 0.5 is used as a threshold to justify the adequacy of the sample (Kaiser 1974; Field, 2013; Tabachnick & Fidell, 2013).

The KMO test results are depicted in Table 4.10. KMO values for all the main variables are above the threshold value of 0.5, with Social Intelligence at 0.814 and individual work performance at 0.913. Thus, the samples used for this study can be considered as adequate.

Table 4.10

Kaiser-Meyer-Olkin Measure of Sampling Adequacy for the Main Variables

Construct(s)	Kaiser-Meyer-Olkin Measure of Sampling Adequacy	Bartlett's Test of Sphericity		
		Approx. Chi-Square	*df*	Sig.
Cultural Intelligence	**0.889**	1879.964	153	**.000**
Emotional Intelligence	**0.887**	2024.109	120	**.000**
Social Intelligence	**0.814**	1850.356	210	**.000**
Islamic Work Ethics	**0.884**	1516.548	136	**.000**
Individual Work Performance	**0.913**	1509.233	78	**.000**

Note: (*) KMO value is above 0.50, significant at $p<0.05$

4.5.4 Test of Multicollinearity (Variance Inflation Factor)

Multicollinearity is a problem that occurs when two or more predictor variables in a regression model are highly correlated. High multicollinearity suggests that some items may be redundant. To measure the degree of multicollinearity among the indicators, the Variance Inflation Factor (VIF) is computed (Hair et al., 2017). The higher the value of VIF, greater the degree of collinearity. Common acceptable threshold values for VIF should be below 10 (Johnson & Wichern, 2007; Hair et al., 2013). A VIF value of 10 or higher indicates the existence of multicollinearity problems.

Table 4.11

Multicollinearity Test for Main Research Variables: Individual Work Performance as dependent Variable

Constructs		Unstandardized Coefficients		Collinearity Statistics	
Main	**Sub-Dimension**	***B***	**Std. Error**	**Tolerance**	**VIF**
Cultural Intelligence	SCQ	-.026	.056	.536	1.864
	KCQ	.157	.088	.236	4.234
	DCQ	.094	.100	.183	5.454
	ACQ	.033	.049	.558	1.792
Emotional Intelligence	SEA	.199	.064	.573	1.745
	OEA	-.053	.068	.463	2.158
	UOE	-.121	.142	.114	8.781
	ROE	.118	.049	.681	1.467
Social Intelligence	SP	.010	.105	.284	3.515
	SS	.004	.100	.287	3.479
	SA	.046	.100	.421	2.376
Islamic Work Ethics	Composite Measure	.214	.071	.605	1.652

Note: SCQ (Strategy CQ), KCQ (Knowledge CQ), DCQ (Drive CQ), ACQ (Action CQ), SEA (Self-Emotion Appraisal), OEA (Others' Emotion Appraisal), SP (Social Information Processing), SS (Social Skills), SA (Social Awareness), UOE (Use of Emotion), ROE (Regulation of Emotion).

Dependent Variable: Individual work performance

Table 4.11 depicts that the VIF value is lower than 10 for all constructs, indicating that multicollinearity was unlikely to be an issue with the data.

4.5.5 Test for Non-Response Bias

The non-response bias in this study was examined by using the procedure suggested by Armstrong and Overton (1977), which was to split the samples into early response and late response and then compare the mean responses to the research variables in the study. One suggestion was to have "the responses compared with each item of the instrument to determine if non-response error is a problem" (Lindner et al., 2001, p. 44).

A cut-off date was set to classify the responses into two groups; first wave (early response) and second wave (late response). Questionnaires were numbered sequentially based on the date they were received. Finally, the difference between early and late responses were measured using the independent *t*-test at a significant level of $p < 0.05$. The *t*-test results are shown in Table 4.13.

The results showed that there were no significant differences between the early respondents and late respondents. Therefore, the responding samples can represent the total population of the study since the non-bias response issue was not detected in this study.

Mean Value Comparison

Table 4.12

Non-response Bias Test (Mean Difference)

Constructs	Non-Response Bias	N	Mean	Std. Deviation	Std. Error Mean
Cultural Intelligence (CQ)	Early Response	50	5.033	.743	.105
	Late Response	50	4.896	.842	.119
Emotional Intelligence (EQ)	Early Response	50	5.58	.687	.097
	Late Response	50	5.373	.765	.108
Social Intelligence (SQ)	Early Response	50	4.393	.515	.073
	Late Response	50	4.519	.587	.083
Islamic Work Ethics (IWE)	Early Response	50	5.424	.591	.084
	Late Response	50	5.482	.832	.118
Individual Work Performance (IWP)	Early Response	50	4.060	.725	.103
	Late Response	50	3.901	.729	.103

Table 4.13

T-test of Non-Response Bias, Independent t-test result

Constructs	Variance Assumption	t-test for Equality of Means				
		t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
Cultural Intelligence (CQ)	Equal variances assumed	.865	98.000	***.389***	0.137	0.159
	Equal variances not assumed	.865	96.509	***.389***	0.137	0.159
Emotional Intelligence (EQ)	Equal variances assumed	1.430	98.000	***.156***	0.208	0.145
	Equal variances not assumed	1.430	96.881	***.156***	0.208	0.145
Social Intelligence (SQ)	Equal variances assumed	-1.140	98.000	***.257***	-0.126	0.110
	Equal variances not assumed	-1.140	96.359	***.257***	-0.126	0.110
Islamic Work Ethics (IWE)	Equal variances assumed	-.407	98.000	***.685***	-0.059	0.144
	Equal variances not assumed	-.407	88.386	***.685***	-0.059	0.144
Individual Work Performance (IWP)	Equal variances assumed	1.091	98.000	***.278***	0.159	0.145
	Equal variances not assumed	1.091	97.998	***.278***	0.159	0.145

4.5.6 Common Method Variance (CMV)

It is important to estimate the common method variance (CMV) that might occur when data for a study is collected using the self-report approach (Spector, 2006). Common method variance is the "variance that is attributable to the measurement method rather than to the constructs that the measures represent" (Podsakoff et al., 2003, p. 879). Thus, the common method variance can cause systematic measurement errors that either inflate or deflate the value of the measurement or the correlation between variables. As suggested by Podsakoff et al., (2003), Harman's one-factor test was performed to detect the presence of common method variance among the variables. All the variables in the study were entered into an exploratory factor analysis (EFA) to determine whether a single factor accounts for the majority of the covariance among the variables. Table 4.14 below shows the result of Harman's one-factor test.

The Harman's one-factor test extracted 19 factors, with a total variance of 77.46 percent at an Eigenvalue of 1.09 (Eigenvalue > 1). The first factor accounted for only 25.55 percent of the variance, which fell below the recommended threshold of 50 percent (Podsakoff, et al. 2003). Since none of the resulting factors accounted for the majority of the variance, it is reasonable to conclude that the common method variance was not prevalent in the current study.

Table 4.14

The Result from Unrotated Principle Component Analysis to Determine the Presence of Common Method Variance

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings		
	Total	**% of Variance**	**Cumulative %**	**Total**	**% of Variance**	**Cumulative %**
1	21.725	25.559	25.559	21.725	25.559	25.559
2	5.793	6.815	32.374	5.793	6.815	32.374
3	5.336	6.278	38.652	5.336	6.278	38.652
4	4.707	5.538	44.19	4.707	5.538	44.19
5	3.17	3.729	47.919	3.17	3.729	47.919
6	3.011	3.543	51.462	3.011	3.543	51.462
7	2.816	3.313	54.775	2.816	3.313	54.775
8	2.679	3.151	57.926	2.679	3.151	57.926
9	2.074	2.44	60.366	2.074	2.44	60.366
10	1.957	2.302	62.668	1.957	2.302	62.668
11	1.818	2.138	64.806	1.818	2.138	64.806
12	1.721	2.024	66.83	1.721	2.024	66.83
13	1.532	1.802	68.633	1.532	1.802	68.633
14	1.495	1.759	70.392	1.495	1.759	70.392
15	1.349	1.587	71.979	1.349	1.587	71.979
16	1.234	1.452	73.431	1.234	1.452	73.431
17	1.182	1.39	74.821	1.182	1.39	74.821
18	1.145	1.347	76.168	1.145	1.347	76.168
19	**1.099**	**1.292**	**77.461**	**1.099**	**1.292**	**77.461**
20	0.987	1.161	78.622			

Extraction Method: Principal Component Analysis

4.5.7 Reliability Test for Main Constructs

Cronbach's alpha (CA) is computed to measure the reliability of constructs. According to Sekaran (2013), "Cronbach alpha is a reliability coefficient that indicates how well the items are positively correlated to one another". The closer the Cronbach's alpha value is to 1, higher the reliability of the variable. Nunnally and Bernstein (1994) and Hulland (1999) suggested a Cronbach's alpha value of 0.7 for an acceptable reliability coefficient level. Based on the guidelines by DeVellis (2017), a Cronbach's alpha value of 0.7 and 0.8 is considered to be good and a value between 0.8 and 0.9 is categorised as very good.

Table 4.15

Cronbach's Alpha Test Results

Construct (s)	Cronbach's Alpha Statistics	N of Items
Cultural Intelligence (CQ)	.915	18
Emotional Intelligence (EQ)	.927	16
Social Intelligence (SQ)	.857	21
Islamic Work Ethics (IWE)	.880	17
Individual Work Performance (IWP)	.935	13

The results in Table 4.15, show that all of the variables have a very good level of reliability as the Cronbach's alpha values fall within the range of 0.880 to 0.935. Therefore, the reliability of the measurements could be verified, and the variables are appropriate for further analysis.

4.6 Accessing the Outer Model or Measurement Model

Statistical analysis based on Partial Lease Square (PLS) and Structural Equation Modeling (SEM) techniques were used to verify the measurement model for this study. PLS is well suited to explain complex models or relationships (Wold, 1985; Hair et al., 2011) and ideally can be used on small sample sizes (Chin & Newsted, 1999). Hence, PLS is appropriate for instrument validation and model testing in context of this study. This study had used the SmartPLS2.0 M3 software to verify the internal consistency, convergent validity, and discriminant validity of the measures and constructs. The first order structural model is presented in Figure 4.2 illustrating the linkages between manifest variable (MV) and latent variable (LV) of the study.

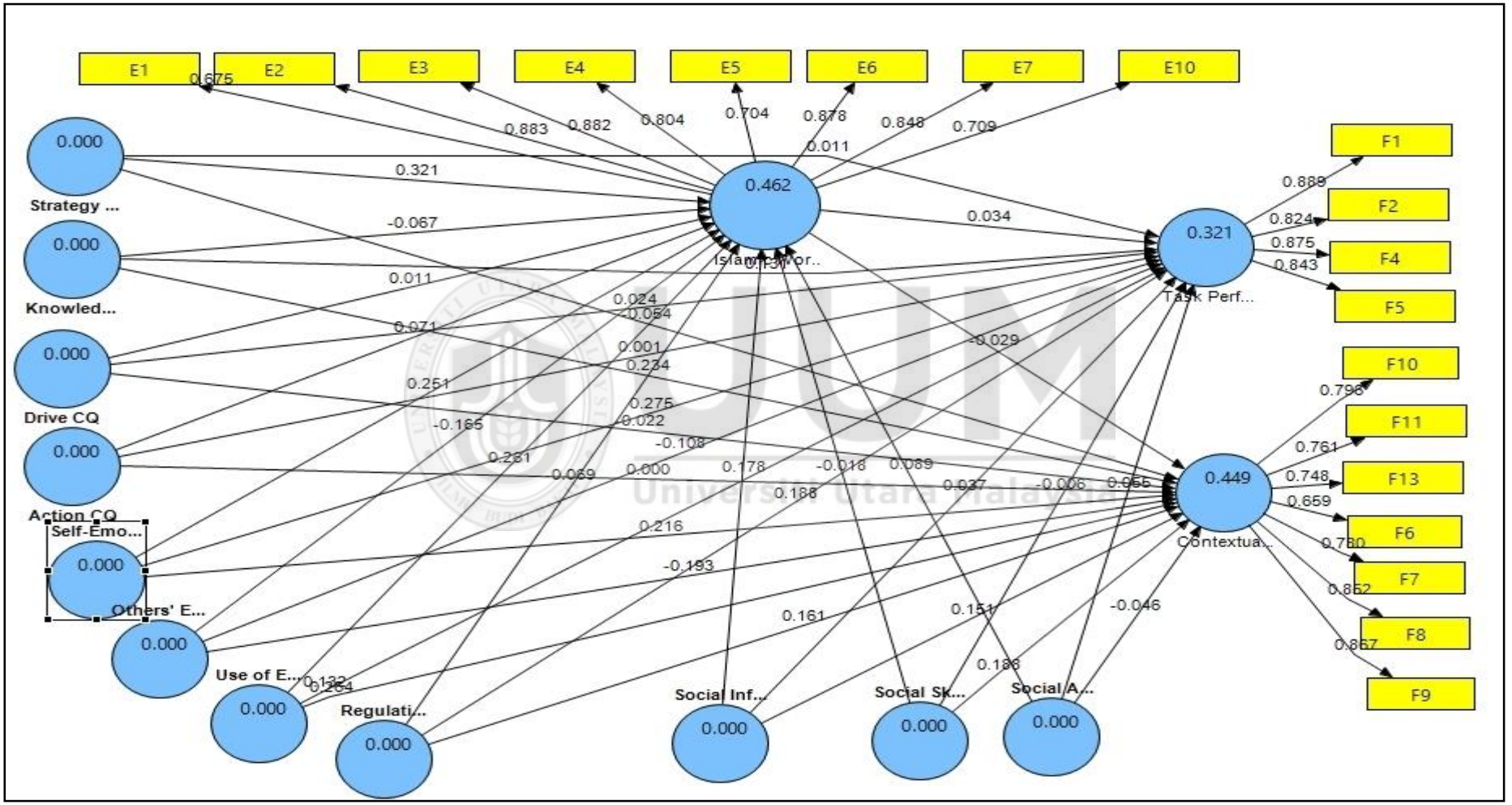

Figure 4.2 The First Order Structural Model for Individual Latent Variable

4.6.1 Internal Consistency of Individual Construct

The Cronbach's alpha (CA) and composite reliability (CR) were used to determine the internal consistency or the reliability of a construct (Fornell & Larcker, 1981). The results of Cronbach's alpha in Table 4.16 was found to be satisfactorily reliable since the reliability values for all individual constructs exceeded the threshold of 0.70 (Nunnally & Bernstein, 1994; Hulland, 1999; Hair et al., 2011). Each construct also had high internal consistency as the values were more than 0.80; thus, confirming its composite reliability.

Table 4.16

Composite Reliability and Cronbach's Alpha Test Results

Construct(s)	Number of Indicators	Composite Reliability	Cronbach's Alpha
Strategy Cultural Intelligence	4	0.8975	0.8473
Knowledge Cultural Intelligence	6	0.8901	0.8577
Drive Cultural Intelligence	3	0.9026	0.8379
Action Cultural Intelligence	5	0.9240	0.8911
Self-Emotion's Appraisal	4	0.9039	0.8564
Others' Emotion Appraisal	4	0.9048	0.8599
Use of Emotion	3	0.9302	0.8873
Regulation of Emotion	4	0.9416	0.9173
Social Information Processing	7	0.9239	0.9048
Social Skills	4	0.8169	0.7192
Social Awareness	4	0.8299	0.7775
Islamic Work Ethics	8	0.9346	0.9189
Task Performance	4	0.9179	0.8806
Contextual Performance	7	0.9169	0.8938

4.6.2 Convergent Validity

Construct validity of the instruments in this study were assessed by analysing convergent validity and discriminant validity. To check the convergent validity of a construct, each latent variable's Composite Reliability (CR), and Average Variance Extracted (AVE) was evaluated (Fornell & Larcker, 1981; Hair et al., 2013). The convergent validity is acceptable when the composite reliability value is more than 0.7 and the AVE value is more than 0.5 (Fornell & Larcker, 1981; Henseler et al. 2009; Hair et al., 2011). Table 4.17 below shows the results of the convergent validity test for all constructs.

Table 4.17

The Results of Convergent Validity Test

Main Variable	Construct(s)	AVE[x]	CR[y]	Communality
CQ	SCQ	0.6870	0.8975	0.6870
	KCQ	0.5754	0.8901	0.5754
	DCQ	0.7555	0.9026	0.7555
	ACQ	0.7532	0.9240	0.7532
EQ	SEA	0.7031	0.9039	0.7031
	OEA	0.7041	0.9048	0.7041
	UOE	0.8164	0.9302	0.8164
	ROE	0.8013	0.9416	0.8013
SQ	SP	0.6344	0.9239	0.6344
	SS	0.5396	0.8169	0.5396
	SA	0.5554	0.8299	0.5554
IWE	-	0.6435	0.9346	0.6435
IWP	TPER	0.7366	0.9179	0.7366
	CPERF	0.6133	0.9169	0.6133

Note: [x] Composite Reliability **(CR)** = (square of the summation of the factor loadings) / [(square of the summation of the factor loadings) + (square of the summation of the error variances)]

[y] Average Variance Extracted **(AVE)** = (summation of the square of the factor loadings) / [(summation of the square of the factor loadings) + (summation of the error variances)]

Where, 'CQ' refers to Cultural Intelligence with SCQ = Strategy Cultural Intelligence, KCQ = Knowledge Cultural Intelligence, DCQ = Drive Cultural Intelligence, ACQ = Action Cultural Intelligence. 'EQ' refers to Emotional Intelligence with SEA= Self-Emotion Appraisal, OEA = Others' Emotion Appraisal, UOE = Use of Emotion, ROE = Regulation of Emotion. 'SQ' refers to Social Intelligence with SP = Social Information Processing, SS = Social Skills, SA = Social Awareness. 'IWE' refers to Islamic Work Ethics. 'IWP' refers Individual Work Performance with TPER = Task Performance, CPER = Contextual Performance.

As depicted in Table 4.17, the composite reliability value for each of the constructs is greater than the minimum acceptable value of 0.70, thus demonstrating a high level of reliability. Furthermore, the AVE values for all constructs exceeded the cut-of value of 0.50 suggested by Hair et al., (2011). Therefore, it can be concluded that all constructs in this research model had a good level of convergent validity.

4.6.3 Discriminant Validity

Discriminant validity refers to the degree to which a construct is truly distinct from other constructs (Hair et al., 2013). Discriminant validity of a measurement is assessed by comparing the square root of the Average Variance Extracted (AVE) of each construct against the correlation of the other constructs (Fornell & Larker, 1981). Fornell and Larcker (1981) had recommended a rule of thumb whereby the discriminant validity is established when the square root of AVE for each construct is higher than its correlation with other constructs and the value of AVE for each construct should exceed 0.50.

As shown in Table 4.18, the AVE values for each construct ranged from 0.73 to 0.90 and the square correlation ranged from 0.23 to 0.75. The square root of AVE for all constructs were higher than the squared correlation between constructs, which indicates that scales used for this study have a good level of discriminant validity.

Table 4.18

Discriminant Validity of Constructs

	LATENT CONSTRUCTS													
	SCQ	**KCQ**	**DCQ**	**ACQ**	**SEA**	**OEA**	**UOE**	**ROE**	**SP**	**SS**	**SA**	**TPERF**	**CPERF**	**IWE**
SCQ	**0.83**													
KCQ	0.48	**0.76**												
DCQ	0.60	0.41	**0.87**											
ACQ	0.44	0.54	0.47	**0.87**										
SEA	0.43	0.29	0.49	0.31	**0.84**									
OEA	0.49	0.44	0.49	0.46	0.51	**0.84**								
UOE	0.45	0.36	0.59	0.43	0.62	0.58	**0.90**							
ROE	0.30	0.27	0.37	0.25	0.41	0.46	0.53	**0.90**						
SP	0.44	0.49	0.47	0.33	0.40	0.62	0.43	0.44	**0.80**					
SS	0.28	0.24	0.52	0.29	0.30	0.34	0.44	0.38	0.38	**0.73**				
SA	0.19	0.13	0.27	0.05	0.25	0.27	0.24	0.26	0.20	0.23	**0.75**			
TPERF	0.31	0.31	0.36	0.25	0.48	0.32	0.45	0.41	0.32	0.26	0.23	**0.86**		
CPERF	0.31	0.41	0.41	0.31	0.47	0.35	0.54	0.46	0.43	0.42	0.16	0.75	**0.78**	
IWE	0.54	0.30	0.48	0.34	0.54	0.38	0.53	0.29	0.41	0.43	0.26	0.35	0.34	**0.80**

Note: The diagonals values represent the square root of the AVE while the other entries represent the squared correlations.

4.7 Assessment of the Inner Model or Structural Model

The next step is to evaluate the structural model. The purpose of assessing the structural model is to examine the model's predictive capabilities of models and specifies the relation between latent constructs. By using PLS SEM, the quality of the structural model was assessed by examining the R^2 values of the endogenous variables, effect size, prediction quality (Q^2 Value), and Goodness–of-Fit (GOF). Each of the measurement assessment result is presented in the following sub-sections.

4.7.1 Structural Model Specification

The coefficient of determination (R^2) of the endogenous variables are assessed to evaluate the quality of the inner model. R^2 represents the amount of explained variance for each endogenous latent variable (Hair et al., 2012). Falk and Miller (1992) recommended that R^2 for endogenous variables should be at least equal to or higher than 0.10. However, for the endogenous latent variables, it was suggested that the R^2 values be classified as weak $R^2 > 0.02$, moderate $R^2 > 0.13$ or substantial R2 > 0.26 (Cohen, 1988). The findings for the structural model are presented in Table 4.19.

Table 4.19

Structural Model Specification

Construct (s)	R Square	Communality	Redundancy
Strategy Cultural Intelligence	First Predictor	0.6870	First Predictor
Knowledge Cultural Intelligence	First Predictor	0.5754	First Predictor
Action Cultural Intelligence	First Predictor	0.7555	First Predictor
Drive Cultural Intelligence	First Predictor	0.7532	First Predictor
Self-Emotion's Appraisal	First Predictor	0.7031	First Predictor
Others Emotion Appraisal	First Predictor	0.7041	First Predictor
Use of Emotion	First Predictor	0.8164	First Predictor
Regulation of Emotion	First Predictor	0.8013	First Predictor
Social Information Processing	First Predictor	0.6344	First Predictor
Social Skills	First Predictor	0.5396	First Predictor
Social Awareness	First Predictor	0.5554	First Predictor
Task Performance	**0.3227*** **	0.7366	0.0048
Contextual Performance	**0.4468*** **	0.6133	-0.0195
Islamic Work Ethics	**0.4647*** **	0.6435	0.1530

Note: Significant level R^2 (Cohen, 1988) : >0.02 (weak)*, >0.15 (moderate) **, >0.26 (Substantial) ***

The results in Table 4.19 showed that a R^2 score of 0.32 and 0.44 for task performance and contextual performance respectively. Meanwhile, the R^2 score for Islamic Work Ethics was 0.46. R^2 value for the three variables was higher than the recommended value of 0.10 (Falk & Miller, 1992), exceeding the suggested cut-off value of 0.26 (Cohen, 1988), which indicates substantial path structures in the inner model. Therefore, it can be concluded that all constructs have fulfilled the basic structural model specifications required to verify the structural model for this study.

4.7.2 Estimates for Path Coefficients

The validity of the proposed hypotheses and the structural model are assessed using the path coefficient analysis. The path coefficients were conducted to measure the strength of the relationship between the independent and dependent variables. The degree of significant of path coefficient are determined by the value of *t*-statistics value. Hair et al. (2011) suggested that the analysis should provide path coefficient values at least equal to or higher than 0.1 to be accountable for a certain impact within the model. In addition, the criterion $p < 0.05$ is used for accepting a hypothesis. The results of the path coefficients analysis are summarized in Table 4.20.

Table 4.20

Estimates for Path Coefficients

Path Coefficients	Beta Value	Sample Mean (M)	Standard Error (STERR)	T Statistics (|O/STERR|)	Sig.
CQ → IWP	0.1591	0.0740	0.0080	1.1191	++
CQ → IWE	0.2530	0.2609	0.0957	2.6429	**
EQ → IWP	0.1251	0.1281	0.0454	2.7579	**
EQ → IWE	0.3877	0.3883	0.0954	4.0620	**
SQ →IWP	0.1591	0.1581	0.0740	2.1495	**
SQ → IWE	0.0270	0.0186	0.0866	0.3115	++
IWE → IWP	0.3227	0.3257	0.0662	4.8726	**

Note: (**) *Significant at p<0.05, at one-tailed T statistics value of 1.65.*
(++) *Path coefficient is not significant*
The 'CQ' abbreviation refers to Cultural Intelligence, 'EQ' abbreviation refers to Emotional Intelligence and 'SQ' abbreviation refers to Social Intelligence. The 'IWE' abbreviation refers to Islamic Work Ethics. The 'IWP' abbreviation refers Individual Work Performance.

Table 4.20 shows that the path coefficients for the majority of the variables are statistically significant (p<0.05). All the path coefficients are higher than the minimum value of 0.1 (Urbach & Ahlemann, 2010; Hair et al. 2011). The path coefficient analysis revealed that five path coefficients showed significant positive relationships at significance levels of p<0.05. The beta values of the positive path coefficients for this study are within the range of 0.027 to 0.387. Results showed that two path coefficients exhibited a negative relationship and were not significant. Thus, it can be concluded that the validity of structural model of this study is satisfactory.

4.7.3 Assessment of Effect Size (f^2)

After assessing the relationship between variables, the next step is to assess the magnitude or strength of relationship between the latent variables (Henseler et al., 2009). In this study, effects in the path model were evaluated by using Cohen's (1988) f^2 effect size value. The effect size f^2 is computed to assess the relative impact of an independent latent construct on dependent latent construct. Chin (1998) and Cohen (1988) has classified f^2 values of 0.02, 0.15, and 0.35 as small, medium, and large effect size respectively in predicting the endogenous construct. Results of effect size are presented in Tables 4.21 below.

Table 4.21

Assessment of Effect Size of the Latent Construct (Second Order) for the Main Model

Effect Size of Latent Construct	**Included Value**	**Excluded Value**	f^2	**Sig.**
	R^2 Full model	R^2 Excluded		
f^2 CQ → IWP	0.367	0.362	0.008	#
f^2 CQ → IWE	0.394	0.350	0.073	*
f^2 EQ → IWP	0.367	0.292	0.119	*
f^2 EQ → IWE	0.394	0.338	0.092	*
f^2 SQ → IWP	0.367	0.363	0.006	#
f^2 SQ → IWE	0.394	0.389	0.008	#
f^2 IWE→ IWP	0.367	0.359	0.013	#

Note: According to Cohen (1988), f^2 is assessed as: >0.35 (Large) ***, >0.15 (medium) **, >0.02 (small)*, *<0.01(no effect).*

Significant level R^2 (Cohen, 1988) : >0.32 (Substantial) ***, >0.15 (moderate) **, >0.02 (weak)*

Where, CQ' abbreviation refers to Cultural Intelligence, 'EQ' abbreviation refers to Emotional Intelligence and 'SQ' abbreviation refers to Social Intelligence. The 'IWE' abbreviation refers to Islamic Work Ethics. The 'IWP' abbreviation refers Individual Work Performance.

Table 4.21 shows that exogenous constructs (Cultural Intelligence and Emotional Intelligence) have a minor effect size on Islamic Work Ethics. However, Social Intelligence has no effect size on Islamic Work Ethics, while Emotional Intelligence has a small effect size on individual work performance, and Cultural Intelligence, Social Intelligence as well as Islamic Work Ethics have no effect size on individual work performance.

4.7.4 Assessment of Predictive Relevance (Q-square statistics)

Before examining the hypotheses, the predictive relevance of the model needs to be tested. One of the indicators used to assess a model's predictive relevance would be the Stone-Geisser's Q^2 values, which could also be used to evaluate the R^2 values (Stone 1974; Geisser 1975; Fornell & Cha 1994; Chin, 2010). The R^2 values are a criterion for predictive accuracy, while the Q^2 value is an indicator of the model's predictive relevance. According to Chin (2010), the Stone-Geisser test for predictive relevance "represents a measure of how well-observed values are reconstructed by the model and its parameter estimates" (p. 680). The model is considered to have predictive relevance if the Q^2 values are greater than zero, whereas the model has no predictive relevance if the Q^2 values are less than zero (Fornell & Cha, 1994; Hair et al., 2017).

There are two categories of Q-square statistics: i) cross-validated communality (H^2) and ii) cross-validated redundancy (F^2). Both statistics were estimated by using blindfolding procedures in PLS (Tenenhaus et al., 2005). For the model to have predictive validity, both H^2 and F^2 values should be above the threshold value of zero (Fornell & Cha, 1994). The blindfolding procedure was applied in the parameter estimation process using the SmartPLS 2.0 software by leaving out parts of data for a certain construct blocks. Thus, different sets of data points are usually subjected to the blindfolding procedure.

While the Q-square statistics is used to measure predictive validity at the indicator level, the q^2 is used to assess the predictive validity of a structural model at the construct level. The relative impact of the structural model's predictive relevance on

endogenous constructs is evaluated by means of q^2 using threshold values 0.02, 0.15, or 0.35 for small, medium or large effect sizes, respectively (Henseler et al., 2009). The following formula was used to compute the q^2 value:

$$q^2 = (Q^2_{\text{included}} - Q^2_{\text{excluded}}) / (1 - Q^2_{\text{included}})$$

The Cross-validated communality (H^2) is used as an indicator to assess the quality of the measurement model by measuring the capacity of the path-model to predict the endogenous manifest variable. In addition, the cross-validated redundancy value (F^2) is used to measure the predictive quality of the model. Specifically, a cross-validated redundancy value (F^2) greater than zero means that the structural model has a good level of predictive relevance and the level predictive relevance increases as the value gets closer to one (Tenenhaus et al., 2005).

Table 4.22 shows the value of Q^2 for all latent variables.

Table 4.22

Predictive Relevance (Q^2) for Latent Variables

Constructs	R Square	Q^2 Value	Acceptability of Predictive Relevance
CQ	First Predictor	0.392	**Yes**/No
EQ	First Predictor	0.448	**Yes**/No
SQ	First Predictor	0.261	**Yes**/No
IWE	0.394	0.122	**Yes**/No
IWP	0.367	0.176	**Yes**/No

Note: (*) The predictive relevance for the specific variable is good at $Q^2>0$.

CQ = Cultural Intelligence, EQ = Emotional Intelligence, SQ = Social Intelligence, IWE = Islamic Work Ethics, IWP = Individual Work Performance.

Based on Table 4.22, the Q^2 values for all constructs are greater than zero, meaning that the proposed model had satisfactory predictive relevance. The q^2 effect size for the predictive relevance is presented in Table 4.23.

Table 4.23

Assessment of Predictive Relevance Effect Size of the Latent Construct for the Main Model

Effect Size of Predictive Relevance	Q^2 in Full Model		q^2	Sig.
	Included Value	Excluded Value		
q^2 CQ → IWP	0.176	0.174	0.002	#
q^2 CQ → IWE	0.122	0.109	0.015	#
q^2 EQ → IWP	0.176	0.140	0.044	*
q^2 EQ → IWE	0.122	0.105	0.020	*
q^2 SQ → IWP	0.176	0.174	0.002	#
q^2 SQ → IWE	0.122	0.121	0.001	#
q^2 IWE→ IWP	0.176	0.172	0.167	**

Note: According to Cohen. (1988), q^2 is assessed as: >0.35 (Large)***, >0.15 (medium)**, >0.02 (small)* Where, CQ' abbreviation refers to Cultural Intelligence, 'EQ' abbreviation refers to Emotional Intelligence and 'SQ' abbreviation refers to Social Intelligence. The 'IWE' abbreviation refers to Islamic Work Ethics. The 'IWP' abbreviation refers Individual Work Performance.

Based on Table 4.23 above, IWE→IWP (q^2=0.167) demonstrates a medium predictive relevance. EQ→IWP (q^2=0.044) and EQ→IWE (q^2=0.020) exhibit small predictive relevance. No predictive relevance was identified for the remaining paths (CQ →IWP, CQ →IWE, SQ → IWP and SQ → IWE).

4.7.5 Assessment of Goodness-of-Fit (GoF)

In order to assess the entire predictive performance of a model, a global criterion for goodness-of-fit (GoF) in PLS path modelling was proposed by Tenenhaus et al., (2005). GoF takes into account the performance in both, the measurement and structural models. Goodness-of-fit (GoF) is determined as the geometric mean of the average communality and the average R^2 of the endogenous variables (Tenenhaus et al., 2005). The following formula was used to compute GoF index:

$$GoF = \sqrt{\bar{R}^2 \text{ x Average Communality}}$$

The GoF index is bounded between 0 and 1 ($0 < GoF < 1$), where a higher value signifies better path-model estimations (Henseler et al., 2009). Wetzels et al., (2009) suggested three GoF measures according to the effect size, GoF_{small} =0.1. GoF_{medium} = 0.25 and GoF_{large} = 0.36. The results of the GoF calculations are shown in Table 4.24.

Table 4.24

Global Criterion of Goodness of Fit (GoF) for Structural Model of Second Order Constructs

Construct	R Square	Communality	Redundancy
Cultural Intelligence	First Predictor	0.391613	First Predictor
Emotional Intelligence	First Predictor	0.447817	First Predictor
Social Intelligence	First Predictor	0.260948	First Predictor
Islamic Work Ethics	0.394	0.32931	0.072697
Individual Work Performance	0.367	0.49154	0.036189
$\sum x/n$	0.3805	0.40865	

$(\sum xR^2)/n$	
x	0.155491211
$(\sum xComm)/n$	
Goodness of Fit (GoF)	**0.394323739*** **

Note: According to Wetzels et al. (2009) for global validation of PLS models.
GoF_{small} = 0.10*, GoF_{medium} = 0.25**, and GoF_{large} = 0.36***

For the main model based on second order constructs, a GoF value of 0.39 was obtained, and this exceeds the minimum threshold of 0.36 for a large effect (Wetzels et al., 2009). The results demonstrate that the research variables fit the model with a large effect for second order structural model. Therefore, it can be concluded that the structural model shows a good level of predictive performance and is adequate for global predictive validity.

4.8 Descriptive Statistics of the Constructs

Descriptive statistics includes the organisation of data, the graphical presentation of data (table, pie charts, bar charts, or histograms) and the evaluation of appropriate summary statistics (measures of mean, standard deviations). A table is the best method to visually represent and summarise complex statistical information that allows for easier interpretation of the data. In this report, the SPSS descriptive statistics tables were used to present numerical statistical information, which includes the number of items, number of cases, mean, and standard deviations. Table 4.25 below shows the results of the descriptive statistics for the main variables in the study.

Table 4.25

Descriptive Statistics for Main Constructs

Construct	N	Mean		Std. Deviation
	Statistic	Statistic	Std. Error	Statistic
Cultural Intelligence	174	4.996	0.058	0.770
Emotional Intelligence	174	5.466	0.054	0.708
Social Intelligence	174	4.361	0.049	0.644
Islamic Work Ethics	174	5.449	0.054	0.718
Individual Work Performance	174	3.965	0.052	0.681

Based on the results, the mean values were in the range of 3.9 to 5.5, the standard deviation was around 0.64 to 0.77, and the standard error of mean was within the range of 0.049 to 0.058. As the deviation values were relatively low, the existing mean values were not affected. The mean should be interpreted as it is because it accurately represents the actual population mean.

4.8.1 Descriptive Analysis of Cultural Intelligence

The construct for Cultural Intelligence consists of four main dimensions, namely Strategy Cultural Intelligence (SCQ), Knowledge Cultural Intelligence (KCQ), Drive Cultural Intelligence (DCQ) and Action Cultural Intelligence (ACQ). The overall mean value for the four Cultural Intelligence dimensions was 4.99, with a standard deviation of 0.77, implying that the differences among the respondents' answers are small. The individual mean values for four Cultural Intelligence dimensions was 5.42 for Strategy Cultural Intelligence, 4.43 for Knowledge Cultural Intelligence, 5.60 for Drive Cultural Intelligence and 4.96 for Action Cultural Intelligence.

Table 4.26

Descriptive Statistics for Cultural Intelligence

Construct	No of Items	N	Mean		Std. Deviation
		Statistic	Statistic	Std. Error	Statistic
SCQ	4	174	5.421	0.073	0.965
KCQ	6	174	4.437	0.070	0.927
DCQ	3	174	5.605	0.070	0.924
ACQ	5	174	4.963	0.082	1.088

Note: SCQ (Strategy CQ), KCQ (Knowledge CQ), DCQ (Drive CQ), ACQ (Action CQ).

The Cultural Intelligence Scale (CQS) instrument was used to assess the level of employees' ability to understand and function in a cross-cultural interaction at the workplace. The mean value of Cultural Intelligence was 4.99, which was approaching 5.0, with a small standard error of 0.058, indicating that the Cultural Intelligence level among MIDA and MATRADE employees was relatively high.

4.8.2 Descriptive Analysis of Emotional Intelligence

The mean value for the Emotional Intelligence construct was 5.46, with a standard deviation of 0.70 and standard error for mean of 0.05. The Emotional Intelligence construct was measured by four individual latent variables, namely self-emotion appraisal (SEA), others' emotion appraisal (OEA), use of emotion (UOE), and regulation of emotion (ROE). The mean value and standard error (S.E.) of mean for each individual construct was 5.54 (mean) and 0.06 (S.E. mean) for the self-emotion appraisal (SEA), 5.23 (mean) and 0.06 (S.E. mean) for others' emotion appraisal (OEA), 5.10 (mean) and 0.06 (S.E. mean) for use of emotion (UOE), and 5.36 (mean) and 0.07 (S.E. mean) for regulation of emotion (ROE).

These results suggest that on the average, the respondents' Emotional Intelligence level are at a substantial level. This demonstrates that employees are able to understand, control, and use their emotions effectively, and thus, create a positive working environment.

Table 4.27

Descriptive Statistics for Emotional Intelligence

Construct	No of Items	N	Mean		Std. Deviation
		Statistic	Statistic	Std. Error	Statistic
SEA	4	174	5.542	0.062	0.819
OEA	4	174	5.231	0.065	0.856
UOE	4	174	5.109	0.063	0.827
ROE	4	174	5.365	0.074	0.979

Note: SEA (Self-Emotion Appraisal), OEA (Others' Emotion Appraisal), UOE (Use of Emotion), ROE (Regulation of Emotion)

4.8.3 Descriptive Analysis of Social Intelligence

In the present study, the composite mean score for Social Intelligence was 4.36, with a standard deviation of 0.64. A small standard error of mean, (S.E. mean = 0.04) indicates that the sample is representative enough to reflect the true population's value. The findings show that the Social Intelligence level for MIDA and MATRADE employees is relatively high, with a mean value approaching 4.4.

Table 4.28

Descriptive Statistics for Social Intelligence

Construct	No of Items	N	Mean		Std. Deviation
		Statistic	Statistic	Std. Error	Statistic
SP	7	174	4.425	0.054	0.711
SS	7	174	4.408	0.056	0.745
SA	7	174	4.250	0.049	0.650

Note: SP (Social Information Processing), SS (Social Skills), SA (Social Awareness).

The Social Intelligence construct comprised three major dimensions, namely social information processing (SP), social skills (SS) and social awareness (SA). The mean value and standard error (*S.E.*) of the mean for each individual construct were 4.42 (mean) and 0.05 (S.E. mean) for the social information processing (SP), 4.40 (mean) and 0.05 (*S.E.* mean) for social skills (SS), and 4.25 (mean) and 0.04 (*S.E.* mean) for social awareness (SA).

In addition, the standard deviation value for individual constructs was 0.71 for social information processing, 0.74 for social skills and 0.65 for social awareness. Overall, all Social Intelligence's (social information processing, social skills, and social awareness) were applied by MIDA and MATRADE employees in Malaysia. The results also showed that the level of social information processing was the highest among all the Social Intelligence dimensions.

4.8.4 Descriptive Analysis of Islamic Work Ethics

The Islamic Work Ethics instrument consisted of seventeen items that measured employees' attitude and behaviour towards work. The findings show that the mean value for Islamic Work Ethics is 5.44, with a standard deviation of 0.71. Thus, it can

be concluded that MIDA and MATRADE employees strongly support the values of Islamic Work Ethics in their workplace.

Table 4.29

Descriptive Statistics for Islamic Work Ethics

Construct	No of Items	N	Mean		Std. Deviation
		Statistic	Statistic	Std. Error	Statistic
Islamic Work Ethics	17	174	5.449	0.054	0.718

4.8.5 Descriptive Analysis of Individual Work Performance

The mean value for the individual work performance construct is 3.96, with a standard deviation of 0.68 and standard error for mean of 0.05. The findings show that the individual work performance for MIDA and MATRADE employees is relatively high, with a mean value approaching 4.1.

In this study, individual work performance is divided into two sets of dimensions, namely task performance and contextual performance. Task performance had the highest mean value of 4.09, standard deviation of 0.70 and a S.E. mean of 0.05. The mean value for contextual performance was 3.87, with standard deviation of 0.72 and S.E. mean of 0.05. These findings show that the employees have a relatively high task and contextual performance, therefore, committed to their jobs and are able to perform their tasks effectively.

Table 4.30

Descriptive Statistics for Individual Work Performance

Construct	No of Items	N	Mean		Std. Deviation
		Statistic	Statistic	Std. Error	Statistic
Task Performance	5	174	4.098	0.053	0.705
Contextual Performance	8	174	3.872	0.055	0.722

4.9 Hypothesis Testing

Hypothesis testing is an inferential procedure that uses appropriate statistical analysis and assumptions to test the hypothesis of the study. This study had used the Smart PLS program to test the proposed hypotheses. In addition, the Bootstrapping method was used to test the statistical significance of the relationship. For the one-tailed test, $p<0.05$ was used as a threshold for significance. The null hypothesis would be accepted if the *T* value was less than 1.65 and vice versa.

4.9.1 The Relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and Individual Work Performance

The aim of the present study was to empirically test the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance. To obtain detail information regarding the path linkages between dimensions of the variables, the study applied first order latent construct path analysis.

The purpose of testing this relationship was to determine whether any individual elements of Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics were influencing individual work performance.

The 38 hypotheses that were tested are listed below:

H1a1 - Knowledge Cultural Intelligence (KCQ) will positively influence task performance.

H1a2 - Strategy Cultural Intelligence (SCQ) will positively influence task performance.

H1a3 - Drive Cultural Intelligence (DCQ) will positively influence task performance.

H1a4 - Action Cultural Intelligence (ACQ) will positively influence task performance.

H1b1 - Knowledge Cultural Intelligence (KCQ) will positively influence contextual performance.

H1b2 - Strategy Cultural Intelligence (SCQ) will positively influence contextual performance.

H1b3 - Drive Cultural Intelligence (DCQ) will positively influence contextual performance.

H1b4 - Action Cultural Intelligence (ACQ) will positively influence contextual performance.

H2a - Knowledge Cultural Intelligence (KCQ) will positively influence Islamic Work Ethics.

H2b - Strategy Cultural Intelligence (SCQ) will positively influence Islamic Work Ethics.

H2c - Drive Cultural Intelligence (DCQ) will positively influence Islamic Work Ethics.

H2d - Action Cultural Intelligence (ACQ) will positively influence Islamic Work Ethics.

H3a1 - Self-emotion appraisal (SEA) will positively influence task performance.

H3a2 - Others' emotion appraisal (OEA) will positively influence task performance.

H3a3 - Use of emotion (UOE) will positively influence task performance.

H3a4 - Regulation of emotion (ROE) will positively influence task performance.

H3b1 - Self-Emotion appraisal (SEA) will positively influence contextual performance.

H3b2 - Others' emotion appraisal (OEA) will positively influence contextual performance.

H3b3 - Use of emotion (UOE) will positively influence contextual performance.

H3b4 - Regulation of emotion (ROE) will positively influence contextual performance.

H4a - Self-emotion appraisal (SEA) will positively influence Islamic Work Ethics.

H4b - Others' emotion appraisal (OEA) will positively influence Islamic Work Ethics.

H4c - Use of emotion (UOE) will positively influence Islamic Work Ethics.

H4d - Regulation of emotion (ROE) will positively influence Islamic Work Ethics.

H5a1 - Social information processing (SP) will positively influence task performance.

H5a2 - Social skills (SS) will positively influence task performance.

H5a3 - Social awareness (SA) will positively influence task performance.

H5b1 - Social information processing (SP) will positively influence contextual performance.

H5b2 - Social skills (SS) will positively influence contextual performance.

H5b3 - Social awareness (SA) will positively influence contextual performance.

H6a - Social information processing (SP) will positively influence Islamic Work Ethics.

H6b - Social skills (SS) will positively influence Islamic Work Ethics.

H6c - Social awareness (SA) will positively influence Islamic Work Ethics.

H7a - Islamic Work Ethics (IWE) will positively influence task performance.

H7b - Islamic Work Ethics (IWE) will positively influence contextual performance.

H8 - Islamic Work Ethics mediates the relationship between Cultural Intelligence and individual work performance.

H9 - Islamic Work Ethics mediates the relationship between Emotional Intelligence and individual work performance.

H10 - Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance.

4.9.1.1 The Relationship between Cultural Intelligence and Individual Work Performance

The first hypothesis involved the influence of Cultural Intelligence on individual work performance. Eight hypotheses were proposed and tested, and the results are shown in Table 4.31. The first sub-hypothesis is related to the influence of Cultural Intelligence dimensions on task performance. While the second sub-hypothesis involved the influence of Cultural Intelligence dimensions on contextual performance. As shown in Table 4.31, four out of eight individual sub-hypotheses were found to be significant, with a level of $p<0.05$.

Table 4.31

Summary of the Hypothesized Structural Relationship between Cultural Intelligence and Individual Work Performance

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 1	**CQ -> IWP**				
H1a1	KCQ -> TPERF	0.1510	0.0862	1.7528	*
H1a2	SCQ -> TPERF	0.1053	0.1158	0.9090	#
H1a3	DCQ -> TPERF	0.2091	0.1029	2.0314	**
H1a4	ACQ -> TPERF	0.0280	0.0875	0.3202	#
H1b1	KCQ -> CPERF	0.2975	0.0944	3.1522	**
H1b2	SCQ -> CPERF	-0.0127	0.0945	0.1339	#
H1b3	DCQ -> CPERF	0.2810	0.0761	3.6923	**
H1b4	ACQ -> CPERF	0.0244	0.0908	0.2687	#

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65.
The 'CQ' abbreviation refers to Cultural Intelligence. KCQ = Knowledge CQ, SCQ = Strategy Cultural Intelligence, DCQ = Drive Cultural Intelligence, ACQ = Action Cultural Intelligence. The 'IWP' abbreviation refers to Individual Work Performance with TPERF = Task Performance and CPERF= Contextual Performance.

From all the Cultural Intelligence dimensions, Knowledge Cultural Intelligence and Drive Cultural Intelligence had a significant influence on the individual's task performance, with a *T* value of 1.75, and 2.03, respectively. Both, Knowledge Cultural Intelligence and Drive Cultural Intelligence, demonstrated significant relationships with contextual performance, with a *T* value of 3.15 and 3.69, respectively. However, Strategy Cultural Intelligence and Action Cultural Intelligence did not exhibit any significant influence on task performance and also contextual performance. Therefore, hypotheses H1a1, H1a3, H1b1and H1b3 are supported, while H1a2, H1a4, H1b2 and H1b4 are not supported.

4.9.1.2 The Relationship between Cultural Intelligence and Islamic Work Ethics

The next hypothesis is to test the relationship between Cultural Intelligence and Islamic Work Ethics. The results showed that three out of four individual hypotheses were significant at a level of $p<0.05$. Table 4.32 shows that only hypothesis H2a is not supported, whereas H2b, H2c and H2d are supported. Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence, indicated high significant influence on Islamic Work Ethics, with the *T* value at 2.69, 2.55 and 1.85, respectively. Knowledge Cultural Intelligence did not have any significant influence on Islamic Work Ethics.

Table 4.32

Summary of the Hypothesized Structural Relationship between Cultural Intelligence and Islamic Work Ethics

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 2	**CQ -> IWE**				
H2a	KCQ -> IWE	0.0576	0.0854	0.6746	#
H2b	SCQ -> IWE	0.2728	0.1012	2.6948	**
H2c	DCQ -> IWE	0.2180	0.0855	2.5505	**
H2d	ACQ -> IWE	0.1361	0.0737	1.8482	**

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65.
The 'CQ' abbreviation refers to Cultural Intelligence. KCQ = Knowledge CQ, SCQ = Strategy Cultural Intelligence, DCQ = Drive Cultural Intelligence, ACQ = Action Cultural Intelligence. The 'IWE' abbreviation refers to Islamic Work Ethics.

4.9.1.3 The Relationship between Emotional Intelligence and Individual Work Performance

The third hypothesis is to test the relationship between Emotional Intelligence and individual work performance. The results (refer Table 4.33) revealed that six out of eight individual sub-hypotheses were significant, at a level of $p<0.05$.

The first sub-hypothesis is related to the influence of Emotional Intelligence on task performance. Self-emotion appraisal, use of emotion and regulation of emotion, demonstrated significant relationships with task performance, with a *T* value of 3.52, 1.96 and 1.99, respectively. The beta value was 0.29 for the relationship between self-emotion appraisal and task performance, 0.21 for use of emotions and task performance and 0.19 for regulation of emotion and task performance. The other dimension, namely others emotion appraisal did not indicate any significant influence on task performance. Therefore, hypotheses H3a1, H3a3 and H3a4 are supported at a significance level of $p < 0.05$, while H3a2 is not supported.

The second sub-hypothesis was regarding the effects of Emotional Intelligence on contextual performance. The results of this study showed that three Emotional Intelligence dimensions (self-emotion appraisal, use of emotion and regulation of emotion) are positively related to contextual performance with a *T* value of 2.21, 3.36, and 2.46, respectively. Therefore, hypotheses H3b1, H3b3 and H3b4 are supported at a significance level of $p < 0.05$. However, H3b2 is not supported.

Table 4.33

Summary of the Hypothesized Structural Relationship between Emotional Intelligence and Individual Work Performance

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypotheses 3	**EQ -> IWP**				
H3a1	SEA -> TPERF	0.294	0.0835	3.5197	**
H3a2	OEA -> TPERF	-0.0494	0.0853	0.5784	#
H3a3	UOE -> TPERF	0.2121	0.1082	1.9604	**
H3a4	ROE -> TPERF	0.187	0.0938	1.9926	**
H3b1	SEA -> CPERF	0.1705	0.0772	2.2081	**
H3b2	OEA -> CPERF	-0.0436	0.0870	0.5009	#
H3b3	UOE -> CPERF	0.3451	0.1028	3.3572	**
H3b4	ROE -> CPERF	0.2083	0.0848	2.4572	**

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65.
The 'EQ' abbreviation refers to Emotional Intelligence. SEA = Self-Emotion Appraisal, OEA = Others Emotion Appraisal, UOE = Use of Emotion, and ROE = Regulation of Emotion. The 'IWP' abbreviation refers to Individual Work Performance with TPERF = Task Performance and CPERF= Contextual Performance.

4.9.1.4 The Relationship between Emotional Intelligence and Islamic Work Ethics

The fourth hypothesis focused on the influence of Emotional Intelligence on Islamic Work Ethics. Four sub-hypotheses have been formulated and the results are depicted in Table 4.34. Based on the results from the hypothesis tests, two of the Emotional Intelligence dimensions, namely self-emotion appraisal and use of emotion, were found to correlate positively with Islamic Work Ethics at a significant level of $p<0.05$, with T = 3.09 and 2.37, respectively. However, self-emotion appraisal and regulation of emotion did not indicate any significant influence on Islamic Work Ethics. Thus, hypotheses H4a and H4c are supported while H4b, and H4d are not supported.

Table 4.34

The Summary of Hypothesized Structural Relationship between Emotional Intelligence and Islamic Work Ethics

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 4	**EQ -> IWE**				
H4a	SEA -> IWE	0.2989	0.0966	3.0959	**
H4b	OEA -> IWE	0.1292	0.0894	1.4447	#
H4c	UOE -> IWE	0.2723	0.1150	2.3675	**
H4d	ROE -> IWE	-0.0145	0.0923	0.1570	#

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65.
The 'EQ' abbreviation refers to Emotional Intelligence. SEA = Self-Emotion Appraisal, OEA = Others Emotion Appraisal, UOE = Use of Emotion, and ROE = Regulation of Emotion. The 'IWE' abbreviation refers to Islamic Work Ethics.

4.9.1.5 The Relationship between Social Intelligence and Individual Work Performance

From the hypothesis testing, the results showed that two out of six individual sub-hypotheses were significant, with a significant level of p<0.05. Social awareness did not exhibit any significant influence on task performance and also contextual performance at a significant level of p<0.05. The *T* value of this dimension was *T* = 1.21, for the relationship between social awareness and task performance, and *T* = 0.29 for the relationship between social awareness and contextual performance. As for the social skills variable, it positively influenced contextual performance, with a beta value of 17 percent (*T* = 2.39), and significant at p< 0.05. On the other hand, social information processing and social skills did not exhibit any significant influence on task performance as both dimensions demonstrated a small *T* value of 0.35 and 0.11, respectively.

Table 4.35

The Summary of Hypothesized Structural Relationship between Social Intelligence and Individual Work Performance

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 5	**SQ -> IWP**				
H5a1	SP -> TPERF	0.0326	0.0937	0.3474	#
H5a2	SS -> TPERF	0.0073	0.0675	0.1082	#
H5a3	SA ->TPERF	0.0841	0.0697	1.2075	#
H5b1	SP -> CPERF	0.1556	0.0844	1.8449	**
H5b2	SS ->CPERF	0.1765	0.0739	2.3864	**
H5b3	SA ->CPERF	-0.0164	0.0571	0.2879	#

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65. The 'SQ' abbreviation refers to Social Intelligence. SP (Social Information Processing), SS (Social Skills), SA (Social Awareness). The 'IWP' abbreviation refers to Individual Work Performance with TPERF = Task Performance and CPERF= Contextual Performance.

4.9.1.6 The Relationship between Social Intelligence and Islamic Work Ethics

In order to investigate the effects of Social Intelligence on Islamic Work Ethics, three sub-hypotheses were tested. From all the Social Intelligence dimensions, only social information processing demonstrated a positive effect on Islamic Work Ethics with *T* value = 2.59 at significant level of $p<0.05$. Statistically, social information processing and social skills have no influence on Islamic Work Ethics. Overall, hypotheses H6a was supported, but H6b and H6c were not supported.

Table 4.36

The Summary of Hypothesized Structural Relationship between Social Intelligence and Islamic Work Ethics

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 6	**SQ -> IWE**				
H6a	SP -> IWE	0.1975	0.0762	2.5908	**
H6b	SS -> IWE	0.0178	0.0668	0.2659	#
H6c	SA -> IWE	0.09162	0.06139	1.4922	#

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65. The 'SQ' abbreviation refers to Social Intelligence. SP (Social Information Processing), SS (Social Skills), SA (Social Awareness). The 'IWE' abbreviation refers to Islamic Work Ethics.

4.9.1.7 The Relationship between Islamic Work Ethics and Individual Work Performance

The last hypothesis involved the effects of Islamic Work Ethics on individual work performance. In this context, Islamic Work Ethics is a composite measure, which mean it carries only one dimension of measurement. Two hypotheses have been formulated and the results are depicted in Table 4.37.

Table 4.37

The Summary of Hypothesized Structural Relationship between Islamic Work Ethics and Individual Work Performance

Hypotheses	Relationship	*β*	*S.E*	*T*	Sig.
Hypothesis 7	**IWE -> IWP**				
H7a	IWE -> TPERF	0.2307	0.0870	2.6513	**
H7b	IWE -> CPERF	0.1693	0.0755	2.2413	**

Note: (**) Significant at p<0.05 base on one-tailed t-statistics table, as t-value greater than 1.65. The 'IWE' abbreviation refers to Islamic Work Ethics. 'IWP' refers to Individual Work Performance with TPERF = Task Performance and CPERF= Contextual Performance.

The final sub-hypothesis in this study was to test whether Islamic Work Ethics significantly influences individual work performance (task performance and contextual performance). It was found that Islamic Work Ethics have a significant positive correlation with both, task performance and also contextual performance with *T* value of 2.65 and 2.24, respectively.

4.9.2 Islamic Work Ethics Mediates the Relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Individual Work Performance

Mediation analysis was carried out to examine the casual relationship between an exogenous variable and an endogenous variable by the inclusion of a third explanatory mediator variable (Hair et al., 2013). In the present study, the mediation analysis was conducted using non-parametric bootstrapping technique introduced by Preacher and Hayes (2008a). In PLS-SEM, the bootstrapping approach is suitable for mediation analysis because this approach can overcome the limitations of the widely used Barron and Kenny (1986) as well as Sobel (1982) approaches, thus yielding results that are more accurate and less influenced by sample size (Preacher & Hayes, 2004, 2008a; Hayes, 2009).

As recommended by Hayes (2009), the analysis was conducted using 5,000 bootstrap data samples to estimate 95 percent confidence interval (CI). If a zero was not included in the 95 percent confidence interval in the estimate, it can be concluded that the indirect effect was statistically significant, or a mediating effect exists (Shrout & Bolger, 2002; Preacher & Hayes, 2008a). Once the significance of the indirect effect is established, the strength of the mediator is assessed through the use of variance account for (VAF) index (Hair et al., 2017) which determines the size of the indirect effect in relation to the total effect. VAF values above 80 percent signify full mediation, a range from 20 percent to 80 percent demonstrates partial mediation, and below 20 percent implies that there is no mediation effect (Hair et al., 2017). Mediation analysis results are presented in Table 4.38.

Table 4.38

Mediation Analysis

Hypothesis	Procedure	Path	Path Coef.	Indirect Effect	STDEV	Total Effect	VAF	*t* value	Sig. Levels	*p* Values	Results	Magnitude of Mediation
H8	Step 1: Direct effect (without mediator)	**CQ --> IWP**	0.4748	n/a	n/a	n/a	n/a	8.7060	***	0.0000	**Not Supported**	***No Mediation***
	Step 2: Indirect Effect (with mediator)	**CQ --> IWP**	0.3883	n/a								
		CQ --> IWE	0.5540	0.0856	0.0462	0.5604	**0.1527**	1.8440	**	0.0500		
		IWE--> IWP	0.1545									
H9	Step 1: Direct effect (without mediator)	**EQ --> IWP**	0.5865	n/a	n/a	n/a	n/a	12.0056	***	0.0000	**Not Supported**	***No Mediation***
	Step 2: Indirect Effect (with mediator)	**EQ --> IWP**	0.5485	n/a								
		EQ --> IWE	0.5431	0.0385	0.0511	0.5870	**0.0655**	2.9204	***	0.0100		
		IWE--> IWP	0.0708									
H10	Step 1: Direct effect (without mediator)	**SQ --> IWP**	0.4335	n/a	n/a	n/a	n/a	5.3647	***	0.0000	**Supported**	***Partial Mediation***
	Step 2: Indirect Effect (with mediator)	**SQ --> IWP**	0.3480	n/a								
		SQ --> IWE	0.4157	0.0927	0.0401	0.4407	**0.2104**	2.4234	**	0.0500		
		IWE--> IWP	0.2231									

VAF > 80% = Large effect and full mediation, 80% > VAF > 20% = Partial mediation, VAF < 20% = No mediation

In order to investigate the mediation effects of Islamic Work Ethics, three hypotheses were tested with regards to the mediation effect of Islamic Work Ethics on the relationship between Cultural Intelligence (H8), Emotional Intelligence (H9), and Social Intelligence (H10), and individual work performance. As shown in Table 4.38, it was evident that: 1) Islamic Work Ethics does not mediate the relationship between Cultural Intelligence and individual work performance (VAF=15.27 percent), 2) Islamic Work Ethics does not mediate the relationship between Emotional Intelligence and individual work performance (VAF=6.55 percent) and, 3) Islamic Work Ethics partially mediates the relationship between Social Intelligence and individual work performance (VAF=21.04 percent). In sum, only hypothesis H10 was supported and H9 and H10 were not supported.

4.9.3 Summary of Hypothesis Testing

Table 4.4 below summarizes the results of all hypotheses tested.

Hypothesis	Hypotheses Statement	Remarks
H1	**Cultural Intelligence influence on individual work performance.**	
H1a1	Knowledge Cultural Intelligence will positively influence task performance.	Supported
H1a2	Strategy Cultural Intelligence will positively influence task performance.	Not Supported
H1a3	Drive Cultural Intelligence will positively influence task performance.	Supported
H1a4	Action Cultural Intelligence will positively influence task performance.	Not Supported

Continue

Hypothesis	Hypotheses Statement	Remarks
H1b1	Knowledge Cultural Intelligence will positively influence contextual performance.	Supported
H1b2	Strategy Cultural Intelligence will positively influence contextual performance.	Not supported
H1b3	Drive Cultural Intelligence will positively influence contextual performance.	Supported
H1b4	Action Cultural Intelligence will positively influence contextual performance.	Not supported
H2	**Culture Intelligence influence on Islamic Work Ethics**	
H2a	Knowledge Cultural Intelligence will positively influence Islamic Work Ethics.	Not supported
H2b	Strategy Cultural Intelligence will positively influence Islamic Work Ethics.	Supported
H2c	Drive Cultural Intelligence will positively influence Islamic Work Ethics.	Supported
H2d	Action Cultural Intelligence will positively influence Islamic Work Ethics	Supported
H3	**Emotional Intelligence influence on individual work performance.**	
H3a1	Self-emotion appraisal will positively influence task performance.	Supported
H3a2	Others' emotion appraisal will positively influence task performance.	Not supported
H3a3	Use of emotion will positively influence task performance.	Supported
H3a4	Regulation of emotion will positively influence task performance.	Supported
H3b1	Self-emotion appraisal will positively influence contextual performance.	Supported
H3b2	Others' emotion appraisal will positively influence contextual performance.	Not supported
H3b3	Use of emotion will positively influence contextual performance.	Supported
H3b4	Regulation of emotion will positively influence contextual performance.	Supported

Continue

Hypothesis	Hypotheses Statement	Remarks
H4	**Emotional Intelligence influence on Islamic Work Ethics.**	
H4a	Self-emotion appraisal will positively influence Islamic Work Ethics.	Supported
H4b	Others' emotion appraisal will positively influence Islamic Work Ethics.	Not supported
H4c	Use of emotion will positively influence Islamic Work Ethics.	Supported
H4d	Regulation of emotion will positively influence Islamic Work Ethics.	Not supported
H5	**Social Intelligence influence on individual work performance.**	
H5a1	Social information processing will positively influence task performance.	Not supported
H5a2	Social skills will positively influence task performance.	Not supported
H5a3	Social awareness will positively influence task performance.	Not supported
H5b1	Social information processing will positively influence contextual performance.	Supported
H5b2	Social skills will positively influence contextual performance.	Supported
H5b3	Social awareness will positively influence contextual performance.	Not supported
H6	**Social Intelligence influence on Islamic Work Ethics.**	
H6a	Social information processing will positively influence Islamic Work Ethics.	Supported
H6b	Social skills will positively influence Islamic Work Ethics.	Not supported
H6c	Social awareness will positively influence Islamic Work Ethics.	Not supported
H7	**Islamic Work Ethics influence on individual work performance.**	
H7a	Islamic Work Ethics will positively influence task performance.	Supported
H7b	Islamic Work Ethics will positively influence contextual performance.	Supported

Continue

Hypothesis	Hypotheses Statement	Remarks
H8	Islamic Work Ethics mediates the relationship between Cultural Intelligence and individual work performance.	Not supported
H9	Islamic Work Ethics mediates the relationship between Emotional Intelligence and individual work performance.	Not supported
H10	Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance.	Supported

4.10 Summary of the Chapter

This chapter describes the analysis of the data and presents the research findings. Data screening, preliminary tests and, descriptive statistics were performed by employing the tools in SPSS. In order to validate the outer or measurement model, the internal consistency, convergent validity and discriminant validity of the constructs were assessed. Finally, the results of hypotheses testing were discussed. The hypothesized relations were analysed by applying the structural equations modelling (SEM), partial least squares estimation and the SmartPLS 2.0M3 software. The next chapter provides further discussions of the results, along with the contributions, limitations and directions for future research.

CHAPTER 5
DISCUSSIONS

5.1 Introduction

Chapter Five begins with a summary of the study. Next, the results and findings of the study are discussed and interpreted. The discussions of the results are presented in relation to the main objectives and hypothesized statements. The chapter then discusses the practical, methodological, implications of the current research, limitations, and direction for future research. Lastly, the overall conclusion of this research is drawn.

5.2 Recapitulation of the Study

The main aim of this study was to examine the influence of Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics on individual work performance. It also investigated the mediating role of Islamic Work Ethics on the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance. The population of this study included MIDA and MATRADE employees whose nature of work required them to interact with clients from different countries or regions around the world. In this study, there were 38 hypotheses postulated to investigate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics, and individual work performance among MIDA and MATRADE employees in Malaysia.

The results found that the dimension of Cultural Intelligence, namely Drive Cultural Intelligence is the strongest predictor of contextual performance, while dimension of Emotional Intelligence, namely self-emotion appraisal is the strongest predictor of task performance. In addition, Islamic Work Ethics was found to partially mediate the relationship between Social Intelligence and individual work performance.

5.3 Discussion of the Findings

Table 5.1 below presents the summary of major findings.

Table 5.1

A Summary of the Study Findings

Hypothesis	Hypotheses Statement	Remarks
H1	**Cultural Intelligence will positively influence individual work performance.**	
H1a1	Knowledge Cultural Intelligence will positively influence task performance.	Supported
H1a2	Strategy Cultural Intelligence will positively influence task performance.	Not Supported
H1a3	Drive Cultural Intelligence will positively influence task performance.	Supported
H1a4	Action Cultural Intelligence will positively influence task performance.	Not Supported
H1b1	Knowledge Cultural Intelligence will positively influence contextual performance.	Supported
H1b2	Strategy Cultural Intelligence will positively influence contextual performance.	Not supported
H1b3	Drive Cultural Intelligence will positively influence contextual performance.	Supported
H1b4	Action Cultural Intelligence will positively influence contextual performance.	Not supported

Hypothesis	Hypotheses Statement	Results
H2	**Culture Intelligence will positively influence Islamic Work Ethics**	
H2a	Knowledge Cultural Intelligence will positively influence Islamic Work Ethics.	Not supported
H2b	Strategy Cultural Intelligence will positively influence Islamic Work Ethics.	Supported
H2c	Drive Cultural Intelligence will positively influence Islamic Work Ethics.	Supported
H2d	Action Cultural Intelligence will positively influence Islamic Work Ethics	Supported
H3	**Emotional Intelligence will positively influence individual work performance.**	
H3a1	Self-emotion appraisal will positively influence task performance.	Supported
H3a2	Others' emotion appraisal will positively influence task performance.	Not supported
H3a3	Use of emotion will positively influence task performance.	Supported
H3a4	Regulation of emotion will positively influence task performance.	Supported
H3b1	Self-emotion appraisal will positively influence contextual performance.	Supported
H3b2	Others' emotion appraisal will positively influence contextual performance.	Not supported
H3b3	Use of emotion will positively influence contextual performance	Supported
H3b4	Regulation of emotion will positively influence contextual performance	Supported
H4	**Emotional Intelligence will positively influence Islamic Work Ethics.**	
H4a	Self-emotion appraisal will positively influence Islamic Work Ethics.	Supported
H4b	Others' emotion appraisal will positively influence Islamic Work Ethics.	Not supported
H4c	Use of emotion will positively influence Islamic Work Ethics.	Supported
H4d	Regulation of emotion will positively influence Islamic Work Ethics.	Not supported

Hypothesis	Hypotheses Statement	Results
H5	**Social Intelligence will positively influence individual work performance.**	
H5a1	Social information processing will positively influence task performance.	Not supported
H5a2	Social skills will positively influence task performance.	Not supported
H5a3	Social awareness will positively influence task performance.	Not supported
H5b1	Social information processing will positively influence contextual performance.	Supported
H5b2	Social skills will positively influence contextual performance.	Supported
H5b3	Social awareness will positively influence contextual performance.	Not supported
H6	**Social Intelligence will positively influence Islamic Work Ethics.**	
H6a	Social information processing will positively influence Islamic Work Ethics.	Supported
H6b	Social skills will positively influence Islamic Work Ethics.	Not supported
H6c	Social awareness will positively influence Islamic Work Ethics.	Not supported
H7	**Islamic Work Ethics will positively influence individual work performance.**	
H7a	Islamic Work Ethics will positively influence task performance.	Supported
H7b	Islamic Work Ethics will positively influence contextual performance.	Supported
H8	Islamic Work Ethics mediates the relationship between Cultural Intelligence and individual work performance.	Not supported
H9	Islamic Work Ethics mediates the relationship between Emotional Intelligence and individual work performance.	Not supported
H10	Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance.	Supported

According to Table 5.1, 21 hypotheses were supported whereas 17 hypotheses were not supported. The results of the study demonstrated that the two dimensions of Cultural Intelligence, such as the Knowledge Cultural Intelligence and Drive Cultural Intelligence, were positively related to employees' task performance and contextual performance. Meanwhile, the three dimensions of Emotional Intelligence namely, self-emotion appraisal, use of emotion and regulation of emotion were found to be positively associated with task and contextual performance. This study also confirmed that social information processing was the strongest predictor of task performance, while social skills was the strongest predictor of contextual performance. Finally, results also showed that Islamic Work Ethics has a significant role in mediating the relationship between Social Intelligence and individual work performance.

5.3.1 The Influence of Cultural Intelligence on Individual Work Performance

The first objective of this study was to investigate the relationship between Cultural Intelligence and individual work performance. Cultural Intelligence comprises of four dimensions, namely Knowledge Cultural Intelligence (KCQ), Strategy Cultural Intelligence (SCQ), Drive Cultural Intelligence (DCQ), and Action Cultural Intelligence (ACQ). The four dimensions of Cultural Intelligence are hypothesized to positively influence individual work performance represented by two dimensions of work performance, namely task performance and contextual performance. Eight sub-hypotheses were tested, and the results demonstrated that only Knowledge Cultural Intelligence and Drive Cultural Intelligence exhibited a positive significant relationship with employees' task performance and contextual performance. The highest positive correlation was found between Drive Cultural Intelligence and contextual performance. The influence of Strategy Cultural Intelligence and Action

Cultural Intelligence on task and contextual performance were not found in this study. This implies that employees with a higher level of Knowledge Cultural Intelligence and Drive Cultural Intelligence exhibited superior work performance.

5.3.1.1 Knowledge Cultural Intelligence Influence on Task and Contextual Performance

Results showed that Knowledge Cultural Intelligence has a significant positive association with task performance. In other words, Knowledge Cultural Intelligence further increased the individual's ability to perform the task effectively. Earley and Ang (2003) contended that Cultural Intelligence was largely independent of general cognitive ability. People who possess high Knowledge Cultural Intelligence have better understanding and know how to deal with cultural differences and similarities (Brislin et al. 2006). In addition, Ang et al. (2007) asserted that cognitive capabilities such as questioning assumptions, adjusting mental models, and rich cultural knowledge schemas were mainly important for making accurate judgments and decisions when situations involved cultural diversity. This demonstrated that Knowledge Cultural Intelligence represents the knowledge or cognitive component in the adjustment process and it is an important determinant of one's ability to minimise misunderstandings and misinterpretations during cross-cultural interactions.

Evidence has suggested that the level of education is one of the factors that contribute to higher Knowledge Cultural Intelligence. For example, Khodaday and Ghahari (2011) found that a higher educational level leads to higher Knowledge Cultural Intelligence. This means that better education can help individuals to broaden their conceptual horizons so that they become more effective in understanding and

interacting with people from different cultures. Results from the current study showed that 85.6 percent of the respondents had a bachelor's degree and master's degree or higher. According to Ang, Van Dyne and Tan (2011), those who possess high Knowledge Cultural Intelligence are expected to experience less confusion during cross-cultural interaction and thus, they are able to communicate effectively with people from different cultures. This means that highly educated professionals in both organisations exhibit a high capability to apply their knowledge in workplace, as they have a better ability to understand and translate cultural differences. They are also better able to use this knowledge to their advantage by communicating effectively.

Results also demonstrated that Knowledge Cultural Intelligence has a significant positive association with contextual performance (β = .297, p<.05). Employees with high Knowledge Cultural Intelligence have the ability to understand other cultural norms and practices (Ang et al., 2007), and this knowledge will help them to adjust their behaviour according to different situations. Employees can interact and deal with cross-cultural situations effectively and this would lead to positive engagement and involvement at the workplace (Kewalramani & Chaubey, 2017). Engaged employees have the energy and excitement to give more than is required of their job, know how work should be performed, and can get along well with team members. All these are examples of contextual performance behaviours that are necessary to complete task activities successfully.

5.3.1.2 Drive Cultural Intelligence Influence on Task and Contextual Performance

The study found that Drive Cultural Intelligence relates positively with task performance. The result also revealed that Drive Cultural Intelligence was positively significant to contextual performance. The findings thus provide support that employees with high Drive Cultural Intelligence exhibit superior task and contextual performance.

Individuals with high Drive Cultural Intelligence have a strong sense of self-efficacy in diverse cultural contexts (Ang et al., 2007). Self-efficacy refers to "people's beliefs about their capabilities to exercise control over events that affect their lives" (Bandura 1986, p. 1175). Empirical evidence has demonstrated that self-efficacy (an important component in Drive Cultural Intelligence) has a significant positive association with task performance (Heggestad & Kanfer, 2000; Chen, Gully, & Eden, 2004). In addition, Judge and Bono (2001) asserted that those with higher self-efficacy and self-esteem tend to exert more effort and to persist at a task. Workers with higher levels of Drive Cultural Intelligence are more confident in their ability to engage in cross-cultural interaction as they have put a lot of energy and effort to seek new experiences and knowledge about other cultures.

This study also investigated the association between Drive Cultural Intelligence and contextual performance. The results confirmed that Drive Cultural Intelligence exhibited a positive association with contextual performance. The outcome was consistent with the findings of previous research (e.g., Rose et al., 2010; Ramalu et al., 2012), which found Drive Cultural Intelligence to be positively related to expatriates' job performance. A possible explanation for this finding is that those who attained an

acceptable level of Drive Cultural Intelligence showed more interest, confidence and drive to adapt to new cultural contexts (Earley & Ang, 2003). In addition, Ng et al., (2011) contended that Drive Cultural Intelligence is important in promoting growth of Knowledge Cultural Intelligence. Due to challenges of a global working environment, employees need to constantly update their job knowledge, and skills. Those with high Drive Cultural Intelligence have a strong motivation to learn new things, and to acquire new knowledge. They feel the need for acquiring new knowledge and skills with respect to their workplace requirements, which then contribute to superior job performance.

5.3.1.3 Strategy Cultural Intelligence Influence on Task and Contextual Performance

Hypothesis examining the impact of Strategy Cultural Intelligence on task performance and contextual performance were not supported. The results contradicted with previous findings, in which Strategy Cultural Intelligence exhibited a positive relationship with task performance (Ang et al., 2007) and contextual performance (Rose et al., 2010).

One possible reason for the negative association between Strategy Cultural Intelligence and work performance could be due to the lack of cross-cultural training in the workplace. According to Earley and Peterson (2004) and Ng, Van Dyne, and Ang (2009), Cultural Intelligence can be acquired and developed over time through training, education and personal experiences. Many scholars and practitioners strongly believe that the organisation should incorporate cross-cultural training to help develop and enhance employees' Cultural Intelligence level (Rehg, Gundlach, & Grigorian,

2012; Smith, 2014). In addition, MacNab et al. (2012) found that Strategy Cultural Intelligence can be improved through cross-cultural training.

As the number of foreign trade and investments keep on increasing in Malaysia, it is imperative for organisations like MIDA and MATRADE to offer proper cross-cultural training, especially for employees who need to communicate and interact with potential and existing foreign customers. However, data gathered from the survey shows that only 43.9 percent of the respondents received cross-cultural training through their organisation.

Rodsai, Stoffers and Talim (2017) reported that 70 percent of Thai expatriates did not received any form of cross-cultural training before they were sent to work in Indonesia. Thai expatriates faced difficulties in adjusting to a new working environment and this had negatively affected their work performance. Therefore, it is imperative that both organisations (MIDA and MATRADE) provide adequate training opportunities as part of the employee's lifelong development, since cross-cultural training is beneficial for increasing employee's Strategy Cultural Intelligence so that they can become more proficient in communicating and negotiating with counterparts or clients from other cultures. Furthermore, cross-cultural training can improve employees' ability to evaluate cultural knowledge and adapt their behaviour to suit different cross-cultural situations, and thus, enhance their performance.

5.3.1.4 Action Cultural Intelligence Influence on Task and Contextual Performance

Several studies have confirmed the positive association of Action Cultural Intelligence with task performance (Ang et al., 2007; Duff, Tahbaz & Chan, 2012) and contextual performance (Rose et al., 2010). However, predictions that Action Cultural Intelligence could positively influence task performance and contextual performance were not supported in this study. The result was consistent with the findings of Rose et al. (2010) who discovered a negative correlation between Action Cultural Intelligence and task performance. Communication styles vary considerably between cultures. Understanding and embracing cultural differences often leads to better comprehension and reduces the incidence of misunderstanding. Action Cultural Intelligence is important for effectiveness of cross-cultural interactions. According to Ang and Van Dyne (2008), Action Cultural Intelligence can minimize the incidence of cultural conflict by presenting culturally acceptable verbal and non-verbal behaviours that incorporate cultural awareness.

In order to understand how culture influences the way people communicate, Hall (1976) had proposed to divide cultures into high context and low context cultures. In a high context culture, communication style is more implicit, indirect and greater emphasize is placed on non-verbal cues. In contrast, the communication style in a low context culture is more direct and messages are often verbally expressed. People from a low context culture prefer to communicate more clearly and expect further explanations when something remains vague (Hall, 1976; Hall & Hall, 1990). In a business negotiation, people from a low context culture are open, direct, and more confrontational. In contrast, high context culture communicators are more ambiguous,

reserved and will try to avoid conflict or loss of face to preserve harmony (Gudykunst et al., 1996).

Fussel, Qiping, and Setlock, (2008) stated that "low context communicators are likely to disagree outright with their conversational partners, whereas high context communicators might use silence or indirect speech to indicate disagreement" (p. 904). Publicly disagreeing with someone is avoided as it might cause embarrassment or a loss of face. For instance, the Japanese seek to circumvent situations that involve anger, disagreement and negative emotions and thus, silence is utilised as a way to preserve harmony throughout the negotiations. As people from high context cultures tend to use indirect and vague communication, the situation can lead to confusion and poor communication (Chaney & Martin, 2011). For people from low context cultures, lack of clarity is generally regarded as negative, thus, they often ask questions in order to extract additional information (Ahstrom & Bruton, 2010). However, in many non-Western cultures, asking questions is inappropriate and might be considered as offensive or overly intrusive.

In a high context culture, large amounts of information are provided in a non-verbal manner (Lustig & Koester, 2010). Thus, when dealing with individuals from high context cultures, it is essential to have the capability to understand and appropriately translate non-verbal elements, such as voice tone, facial expressions, gestures, and eye movements. On the other hand, employees also need to give more attention to verbal messages when interacting with customers from low context cultures. Thus, having employees with adequate level of Action Cultural Intelligence is crucial because they can learn and adopt the right conduct and communication style

when interacting with culturally diverse customers. Failure to communicate effectively often leads to conflict, which in turn can jeopardise a business deal.

5.3.2 The Influence of Emotional Intelligence on Individual Work Performance

The second objective of this study was to examine whether Emotional Intelligence could positively influence individual work performance. Goleman (1995, 1998) indicated that Emotional Intelligence is expected to contribute to effective performance at work as well as to a successful personal life. Many researchers investigating Emotional Intelligence in the workplace have acknowledged that employees who are high in Emotional Intelligence are expected to attain higher job performance (see Law, Wong, & Song, 2004, Côté & Miners, 2006; Patnaik et al., 2010; Chaudhry & Usman, 2011). Employees with higher Emotional Intelligence are more productive at work and they are able to overcome obstacles that they might come across as they go about performing their duties.

Emotion has a significant impact on employee's attitude towards duties, and work-related accomplishments (Muchinsky, 2000; Guy, Newman, & Mastracci, 2008). Thus, it is particularly important for organisations to have employees who can manage their emotions in the workplace. Dealing with emotions can be difficult because emotional reactions are involuntary and often occur without our awareness. Employees who fail to manage their emotion are more likely to experience negative feelings. Negative emotional reactions have been found to result in a wide range of undesirable employee outcomes such as tension, turnover, decreased productivity and even workplace violence (Ang et al., 2010; Bagozzi, 2003; Noor & Zainuddin, 2011;

Santos, Mustafa & Gwi, 2015). The presence of negative emotions can cause detrimental effects on employee's motivation and performance.

Emotional Intelligence generally leads to a decrease in a negative emotional experience and expression at the workplace. According to Greenidgea, Devonisha and Alleyne (2014), employees who attained a higher level of Emotional Intelligence can effectively manage negative emotions and stress in the workplace, besides being more inclined to exhibit positive emotions even in unpleasant situations. Moreover, Wong and Law (2002) claimed that employees who are emotionally intelligent can make effective use of antecedent-focused regulation strategies to create positive emotions as well as to facilitate emotional and cognitive development. Equipped with the ability to understand, regulate, and alter the affective reactions of others (Salovey & Mayer, 1990), individuals with high Emotional Intelligence can approach tasks with greater optimism and they also can master their interactions with others in a more effective manner.

A substantial amount of empirical research has shown that Emotional Intelligence is associated with task performance (Schutte, Schuettpelz & Malouff, 2001; Côté and Miners, 2006; Carmeli & Josman, 2006; Ahmad & Hashmi, 2015; Bozionelos & Singh 2017) and contextual performance (Carmeli & Josman, 2006; Cote & Miners, 2006; Cha, Cichy & Kim, 2009; Kappagoda, 2012; Mshellia et al., 2016; Bozionelos & Singh 2017). However, very little empirical research has explored the relationship between the dimensions of Emotional Intelligence on two forms of work outcomes, namely task performance and contextual performance simultaneously. In line with the second research question, the four main dimensions of Emotional Intelligence, such as others' emotion appraisal (OEA), use of emotions (UOE), self-emotion appraisal (SEA), and

regulation of emotions (ROE), were tested to determine their ability to predict task and contextual performance. Six out of eight individual sub-hypotheses were significant at significant level of $p<0.05$.

It is evident from Table 4.37 that there is a significant relationship between the three dimensions of Emotional Intelligence, self-emotion appraisal (SEA), use of emotions (UOE) and regulation of emotions (ROE) on task and contextual performances. However, others' emotion appraisal (OEA) was found to be negatively related to task and contextual performance. Among the three components, self-emotion appraisal' was found to be the strongest predictor of task performance. While, use of emotions was identified as the strongest predictor of contextual performance.

5.3.2.1 Self-Emotion Appraisal Influence on Task and Contextual Performance

Results indicated that there is a positive relationship between self-emotion appraisal and task performance. These results were parallel with prior research which found that employees who possessed high self-emotion appraisal were able to perform their tasks effectively (see Ahmad & Hashmi, 2015; Bozionelos & Singh, 2017). Self-emotion appraisal is important for jobs that require high amounts of interaction with customers.

In this study, employees working in both organisations (MIDA and MATRADE) have extensive interactions with foreign customers. The stress and emotional demands associated with the nature of their job could lead to emotional and physical exhaustion. In order to reduce the intensity of negative emotions, it is essential for employees to acquire self-emotion appraisal skills. Self-emotion appraisal refers to an individual's ability to understand his or her emotions and the ability to express these emotions

naturally (Wong & Law, 2002). According to Seo and Barrett (2007), individuals with a high ability to understand emotions are capable of making the best investment decisions. Emotional self-awareness facilitates the use of emotional input to form judgments, make choices, decide between options, and express emotions that enables one to effectively communicate with others to realize one's goals (George, 2000). Employees having a high level of this ability would be sensible and know their emotions well while dealing with others. In the workplace, this translates to employees' ability to manage their own emotions to foster more positive interactions, with peers, superiors, subordinates and customers, which in turn contributes to better task performance.

Results shown in Table 4.33 demonstrate that self-emotion appraisal is positively and significantly correlated with contextual performance. This means that the higher the employees' self-emotion appraisal is, the more voluntary helping behaviour they would engage in and this eventually leads to better contextual performance. Employees who possess high self-emotion appraisal are sensitive to what they feel, and they are more proficient in maintaining or intensifying positive emotional states. After an individual understands and is able to control his or her emotions, only then he or she can manage own emotions that generate positive interactions. Those who possess high self-emotion appraisal are able to display greater sensitivity to interpersonal relations at work and they can work beyond their manager's or customer's expectations.

5.3.2.2 Others' Emotion Appraisal Influence on Task and Contextual Performance

Others' emotion appraisal refers to an individual's ability to perceive and understand the emotions of other people. Others' emotion appraisal includes items like "I always know my friends' emotions from their behaviour" and "I am a good observer of others' emotions." Individuals with high others' emotion appraisal have the ability to register, understand, and decipher emotional messages. They can also pick up emotional cues, from body language, tone of voice, and other non-verbal elements of communication. Lopes et al., (2004) asserted that the ability to perceive and understand others' emotions has a direct influence on social interactions, as it helps individuals interpret internal and social cues. Others' emotion appraisal can help employees to understand the complex thoughts or intentions of others during social interaction. Effective communication fosters pleasant working relationships that promote a positive business environment.

Based on the statistical results shown in Table 4.33, the Emotional Intelligence dimension of others' emotion appraisal does not indicate any significant influence on task and contextual performance. The results contradict with the findings of Carmeli and Josman (2006), where appraisal and expression of emotions was found to be significant and positively associated to task performance. Meanwhile, a study conducted by Greenidge, Devonish and Alleyne (2014) demonstrated that there was a positive relationship between others' emotion appraisal and contextual performance. The reason of the difference in findings could be due to the cultural differences factor.

Understanding cross-cultural differences is important in order to understand other people's emotions. According to Salovey and Mayer (1990, p.189), although emotions

constitute a common characteristic of human beings, each individual differs widely in "the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions". Not all is clear or straightforward when it comes to interpreting emotions. This is because different cultures appear to have very different ways of showing emotion and managing feelings. Hall (1976) proposed that the different cultures in the world could be divided into high-context and low-context cultures. Individuals from low-context cultures spell out more of the information and emotion explicitly in their message. For instance, voices can be raised in anger, joy, or other intense emotional situations. On the other hand, individuals from high-context cultures tend to adopt an indirect approach to transmit information.

Investments from Asian countries into Malaysia have grown steadily over the past few years. In 2017, China and Singapore were among the top investors in Malaysia. (MIDA, 2018). In the same year, Malaysia's main trading partners were Singapore, China, and Japan (Trading Economics, 2018). These countries are classified as high-context culture. As Hall (1976) explained, it is difficult for a high-context culture to be straightforward and open in their daily interactions with others. Furthermore, in order to maintain social harmony, people from Asian cultures tend to shy away from overt displays of emotion (Heine et al., 1999; Matsumoto et al., 2005, 2008). Emotions reveal important information that we can use to better understand other people's needs, priorities and limits. However, when employees have a hard time understanding the emotions of their customers, they will face difficulty in dealing effectively with the customer's demands or problems, and this could result in an inability to make sound judgments and decisions that could erode the business relationship.

5.3.2.3 Use of Emotion Influence on Task and Contextual Performance

The use of emotions to enhance cognitive activities and adapt to various situations is the second component of Emotional Intelligence. Besides being aware of one's own emotion, it is also important for individuals to use emotions in functional ways. The ability to use emotions relate to "an individual's ability to utilize and direct his or her emotions towards constructive activities and personal performance" (Wong & Law, 2002). The findings of this research support the hypothesis that employees who are highly capable of using the emotion dimension tended to have better task performance and contextual performance.

The use of emotions includes items like "I believe that I am a competent person" and "I am a self-motivated person." This indicates that an individual with a high level of use of emotions would put a great amount of effort to perform well. Moreover, self-motivated employees would utilise and direct their emotions in positive and productive directions that bring about a positive work attitude and work environment. Emotions can be used to facilitate certain kinds of cognitive processes. For instance, positive emotions can produce patterns of thought and action that facilitate individual creativity, integrative thinking, and inductive reasoning (Isen et al., 1985; Isen, et al., 1987; Salovey et al., 1993). Equipped with the use of emotion ability to facilitate thinking, emotionally intelligent individuals could process information in detail and make decisions that improve task performance.

People with good emotions are more socially interactive. Furr and Funder (2007) stated that the ability to use emotions facilitates effective interaction strategies with people. Positive emotions towards a job, promotes helpful behaviour among

employees (Staw, Sutton & Pelled, 1994). Furthermore, Ramachandran et al. (2011) posited that individuals with high levels of positive emotional displays tend to exhibit positive workplace behaviours, such as organizational citizenship behaviours. It can be surmised that employees with high use of emotions would know how to control the effect of their emotions, use appropriate emotions for different situations, and employ their positive moods and feelings to exhibit appropriate behaviours.

5.3.2.4 Regulation of Emotion Influence on Task and Contextual Performance

The current study also discovered that regulation of emotions contributes to a greater level of contextual and task performance. Gross (1998) defined emotion regulation as "the process by which individuals influence which emotions they have, when they have them, and how they experience and express these emotions" (p. 275). Joseph and Newman (2010) indicated that occupations in which there is frequent customer interpersonal interactions (i.e. high emotion labour) require more emotional regulation. Thus, employees in both organisations (MIDA and MATRADE) need to use regulation of emotion skills to cope effectively with difficult situations and complicated interpersonal encounters at work. Regulation of emotions helps employees to successfully deal with the social situation, as it relates to the ability of individuals to modify mood or emotion to fit the situation (Peña-Sarrionandia et al., 2015). There are times when customers become upset, angry, and demanding and these difficult situations can be extremely stressful. Difficult situations can affect one's attitude and interactions with customers. In order to interact well with customers, employees need to develop skills to manage their emotion.

Previous studies have indicated that the regulation of emotions helps individuals to manage depression (e.g., Davidson, et al., 2002), and enhance one's ability to encapsulate and control negative emotions (Abraham, 2004). Thus, employees with high levels of regulation of emotion ability would be able to foster positive mood states that allow them to do better in challenging cognitive tasks. Employees who experience positive moods have greater self-control to remain focused on their tasks, which inadvertently creates a sense of enthusiasm towards work that translates into desirable work behaviours and outcomes.

The results of the current study demonstrated that regulation of emotion would induce voluntary and positive behaviours that significantly improve contextual performance. Spector and Fox (2002) indicated that employees who successfully dealt with negative emotions at work were less likely to be involved in counterproductive work behaviours (CWBs), and more inclined to engage in positive performance behaviours or organizational citizenship behaviours (OCBs). Conscientiousness is a voluntary behaviour that exceeds the minimum basic requirement or work when complying with the rules of work and presence in an organisation (Podsakoff et al., 1990). Goleman (1998) claimed that high Emotional Intelligence levels lead to higher conscientiousness which then promotes the desired behaviour at work. It has been contended that conscientiousness is one of the variables from organizational citizenship behaviour that has strong relations with Emotional Intelligence (Korkmaz & Arpaci, 2009; Salarzehi et al., 2011; Angelo & Rodelando, 2016). Conscientious individuals are described as dependable, hardworking, rule abiding, and organized (McCrae & John, 1992). Regulation of emotion can enhance conscientiousness

behaviour and employees would invest their time, and energy in ways that efficiently facilitate the accomplishment of their work goals.

Cultural differences have influence on the extent to which individuals adjust their emotions in response to the social environment. For instance, Malaysia is a collectivist culture whereby employees manage shame via enhanced customer service and organizational citizenship behaviour as they seek to repair relationships. An individualistic culture in contrast, would manage shame via withdrawal behaviour (Côté, Miners, & Moon, 2006). This implies that individuals must identify the most effective emotion regulation strategy to suit the demands of the task and the characteristics of interaction partners. Hence, a high regulation of emotion would predispose an individual to regulate their emotions more effectively in order to create a positive work environment.

5.3.3 The Influence of Social Intelligence on Individual Work Performance

The present study also aimed to determine whether Social Intelligence relates positively with individual work performance. In a highly volatile global marketplace, it is important for both public organisations to sustain their companies' competitive edge by ensuring that all employees develop skills to communicate with people from other cultures and backgrounds. Social Intelligence is useful in many ways. Marzano et al. (2003) found that teachers and managers with high Social Intelligence are proficient at managing the work environment by developing supportive and encouraging relationships. Social Intelligence can help employees to navigate the social complexities at their workplace. In order to effectively work with customers from different cultures, employees with high Social Intelligence would have the ability

to build successful relationships based on trust and understanding. Making an effort to develop a good interpersonal relationship with customers can lead to better professional collaboration.

Social Intelligence consists of three distinct dimensions, namely social information processing, social awareness, and social skills. This study investigated the impact of three Social Intelligence dimensions on both task and contextual performance. The results indicated that two of the Social Intelligence dimensions, namely social information processing and social skills, had a positive influence on employees' contextual performance. Based on the hypothesis testing, it appears that social skills is the strongest predictor of contextual performance.

5.3.3.1 Social Information Processing Influence on Task and Contextual Performance

Social information processing primarily deals with one's own mental process. There are two general forms of information processing, namely emotion and cognition. Both emotion and cognition play important roles in information processing, but the functions they serve are different (Lemerise & Arsenio, 2000). Izard (1994, p. 204) stated that, "emotion is about motivation, cognition about knowledge". Cognitive factors have a lot to do with the process of acquiring knowledge about human social behaviour. According to Barber et al., (2010), social information processing focuses on cognitive operations associated with understanding and predicting other people's behaviour and feelings. Thus, social information processing is essential for a person to know how to behave in social settings, how to interpret others' social behaviours, and how to appropriately interact and respond to others.

Based on the hypothesis testing, social information processing did not exhibit any significant influence on task performance. However, the results demonstrated that social information processing is positively and significantly correlated with contextual performance. One criteria of a successful employee is their ability to think creatively and develop innovative solutions to various types of problems the employee comes across on the job. In individual work performance (IWP) frameworks, Koopman et al., (2011) had included an indicator to measure employee's capability to utilize creativity to solve problem. This entails the individuals' capability to apply creative thinking so that they can solve complex problems faster and with better results.

It has been suggested that the effect of positive emotions could lead to greater creative problem-solving ability (Isen et al., 1987; Isen 2000). People are more creative when they're experiencing positive emotions. According to Lyubomirsk, King and Diener (2005), those who are experiencing positive emotions can generate better creative ideas and unique solutions to solve a problem. With good interpersonal and problem-solving skills, employees can effectively adjust to the social condition; thus, their contextual performance would increase. This means the higher the employees' social information processing, the more voluntary helping behaviour they engage in and this eventually would leads better contextual performance.

5.3.3.2 Social Skills Influence on Task and Contextual Performance

Results indicate that social skills correlate positively with contextual performance. Social skills encompass a person's knowledge and ability to perform skills necessary to behave competently in social interactions. Social skills are the proficiency needed to find common ground with a wide range of people, and to build rapport (Goleman,

1995, 1998). Findings of this study were parallel to studies by Baron and Markham (2000) and Baron and Tang (2009), who posited that social skills help entrepreneurs to communicate well with others and good social interaction with clients can increase their chances of getting more business prospects. This is due to the fact people with good social skills can gain enough information to analyse the situations and make rational decisions.

Thorndike (1920) stated Social Intelligence increases with age and experience of a person (cited in Nikoopour & Esfandiari, 2017). Mahaboobvali and Vardhini (2016) reported that teachers from the old-age group exhibited higher Social Intelligence compared to the young-age teachers. This finding confirms that older adults are more confident in social settings and they connect better with other people at the workplace. The subjects in this study were mostly adults aged between 26 to 45 years old. In general, more than half (54.1 percent) of the respondents surveyed had worked with their current organisation for more than six years. In another related study, Thakur, Sharma and Patania (2013) claimed that as age increases, human interactions with society and experience also increases. Experiences are necessary for them to develop and master important social skills. Furthermore, through experience, employees also can enrich the learning process and gain knowledge required to perform their tasks effectively.

In the workplace, social skills are known as interpersonal skills. There is seemingly a general consensus that good interpersonal skills are the primary determinant of success. Gillard (2009) conducted an empirical investigation among IT project managers, and posited that communication is needed to tackle issues of stress or anxiety, which could be further compounded by language or cultural barriers. In

addition, Hubbard (2000) contended that strong social skills could aid in fostering more interpersonal interactions despite cultural differences. As both public organisations in this study offer assistance and consultation to foreign investors and traders that require high level social interactions; hence, it is important for employees to be able to interact effectively with foreign customers. It is believed that employees with strong social skills are excellent at making connections, networking and collaboration which is a necessity for a better work outcome.

The results of the present study showed that social skills have no significant influence on task performance. A person with good social skills will demonstrate effective communication. Good communication is essential for forming strong working relationships and achieving greater productivity. Poor social skills can be the reason why people do not get along well with others, do not get promoted or, even worse, lose their jobs. For instance, Fernández-Aráoz (2007) did a survey on the performance of new executives and found that although the employees were initially hired based on their self-discipline, drive, and intellectual, but later they were fired due to lack of basic social skills. Employees will struggle in their professional life without polished social skills.

5.3.3.3 Social Awareness Influence on Task and Contextual Performance

Social awareness is “a spectrum that runs from instantaneously sensing another’s inner state” (Goleman 2006, p. 84). Social awareness denotes to how individuals manage relationships and are aware of others' feelings, needs, and concerns. It is predicted that individuals with social-awareness can accurately understand what another person is feeling, and this can help improve their social interaction.

Scholars have reported that social awareness facilitates social interaction (Hutchison & Charlesworth, 2007), improve critical thinking skills (Tsui, 2000), and enhance individual ability to manage negative emotions (Mayer, Salovey, & Caruso, 2004). Petrides and Furnham (2006) suggested that social awareness (a part of sociability component) is closely linked to social influence and social relationships. In addition, Lee, Park and Jang (2012) found that sociability factors have positive effects on relationship quality. Therefore, it is clear that social awareness can help and is necessary for an effective relationship. Those who possess strong social awareness are likely to value social interactions as a key ingredient in forming positive relationships with customers, suppliers, and investors, and there is a greater chance to succeed in business dealings.

In these hypotheses, social awareness was expected to positively influence task and contextual performance. However, based on the hypothesis testing, social awareness did not exhibit any significant influence on task and contextual performances. The outcome of the study might vary, depending on context of the study. Previous studies on Social Intelligence and its dimension (e.g, Silvera et al. 2001; Gini, 2006; Jeloudar & Yunus, 2011; Grieve & Mahar, 2013; Çelik, 2016) were conducted in the researchers' home country, where respondents generally interact with people of the same nationality and people who basically share similar cultural values. In this study, employees involved in cross-cultural interactions were chosen as the main context of the study. When interacting with people from various cultures, individuals need to cope with differences between their own cultural perspective and that of others. In fact, the challenges of communicating with people from different

cultural orientations is much greater than interacting with people who share similar cultural perspectives.

Cross-cultural interaction generally leads to communication problems. Inability to understand and describe the emotional expression of others is one of the challenges in cross-cultural communication. Several studies have shown that different cultures appear to have different ways of displaying and regulating emotions (Soto, Levenson & Ebling, 2005; Butler et al., 2007; Matsumoto et al., 2005, 2008). For instance, people in North America tend to exhibit their emotional expression openly to build connections with others, while people in East Asia prefer to supress their emotions to maintain social harmony (Butler et al., 2007). The Japanese tend to hide their negative emotions by smiling; however, we can interpret the true feelings of the Japanese from their tone of voice (Tanaka et al., 2010). They generally express their feelings via the tone of their voice and not from their facial expressions. All of these differences and complexities could actually lead to communication problems. Lack of understanding and sensitivity to the feelings of people from different cultures could result in misunderstandings and confusion, and this situation might affect the social awareness ability of respondents in the study.

When conducting business in a diverse global environment, MIDA and MATRADE employees need to realize that communicating with people from different cultures can be very challenging, and they cannot just assume that the way they go about their business is acceptable, normal, or right. Employees with low social awareness might fail to sense others' non-verbal emotional cues, unable to understand what others are experiencing, not responding appropriately to the needs of others and they might

behave in ways that do not suit the expectation of their customers. All these obstacles could impede their ability to perform their tasks effectively.

5.3.4 The Influence of Islamic Work Ethics on Individual Work Performance

The final hypothesis in this study was to test the links between Islamic Work Ethics on both individual work performance dimensions, namely task and contextual performances. Statistical results presented in Table 4.37 shows that Islamic Work Ethics has a strong positive relationship with task performance. This result is in line with previous studies that found employees who held strongly to Islamic Work Ethics showed better job performance (e.g., Hayati & Caniago, 2012; Abbasi, & Muneer, 2013; Abdi et al., 2014). Employees with strong adherence to Islamic Work Ethics display high professional standards and dedication, and therefore, they are committed to continually achieving higher levels of performance.

A body of literature highlighted that the concept of Islamic Work Ethics deals with work related values, attitudes and job commitment. Previous studies have indicated that workers with high Islamic Work Ethics demonstrate better job satisfaction and organizational commitment (Abbas et al., 1989; Yousef, 2001; Rahman et al., 2006; Nor, 2010; Wahibur, 2010; Mohamed, Karim & Hussein, 2010; Rokhman, 2010). Thus, it can be concluded that engagement and commitment to work is the cornerstone of the Islamic Work Ethics. Employees who have strongly embraced Islamic Work Ethics at their workplace seem to be more committed to their organisations and could be expected to be more engaged with their work.

Employees who are engaged with their job and organisations are more hardworking and productive. Islamic Work Ethics refers to the expected behaviour of an individual in the organisation or workplace (Hayati & Caniago, 2012). Islamic Work Ethics advocates that employees need to put in a tremendous amount of effort to perform well in their tasks, with the intention of seeking the pleasure of Allah SWT. Yousef (2000, p. 284) highlighted that "life without work has no meaning, and engagement in economic activities is an obligation". Therefore, employees with high Islamic Work Ethics will always feel obliged to put in extra effort and an interest to perform their task effectively.

The relationship between Islamic Work Ethics and contextual performance was also positive and significant, thus, supporting hypothesis H7b. Islam emphasises on a creative and productive effort as a source of happiness and accomplishment (Kamaluddin & Manan, 2010). Those who embrace Islamic Work Ethics demonstrate more positive attitudes and consider work as a valuable activity. Previous studies indicated that employees who are highly committed to Islamic Work Ethics has positive attitudes that benefit both the individual and the organisation (Yousef 2000, 2001; Rahman et al. 2006; Kumar & Rose, 2010, 2012). The positive attitudes confined to Islamic Work Ethics are hardworking, commitment, dedication to work, work creativity, cooperation, and fair competitiveness at the work place (Ali, 1992; Yousef, 2001). With such attitudes, employees would feel more passionate about their work and exhibit positive behaviours that organisations need to drive for better results. The findings obtained allow the conclusion that Islamic Work Ethics might compel employees to engage in voluntary and positive behaviours that significantly improve contextual performance.

5.3.5 Predictors of Islamic Work Ethics

Eleven hypotheses were developed to test whether Cultural Intelligence, Emotional Intelligence and Social Intelligence dimensions correlate positively with Islamic Work Ethics.

5.3.5.1 Cultural Intelligence Influence on Islamic Work Ethics

The results show that Strategy Cultural Intelligence, Drive Cultural Intelligence, and Action Cultural Intelligence were positively related to Islamic Work Ethics. Furthermore, Strategy Cultural Intelligence was found to be the strongest predictor to Islamic Work Ethics.

The results of the study were found to be consistent with prior research by Vogelgesang et al. (2009) and Robertson and Fadil (1999). Vogelgesang et al. (2009) asserted that the combination of Cultural Intelligence and authentic leadership could help a leader acclimatize to the culture of others, but at the same time still maintain self-moral principles. Robertson and Fadil (1999) suggested that cultural awareness and knowledge about cultural differences could enhance cross-cultural communication capabilities and also provide individuals with proper guidelines regarding ethical behaviour. Thus, Cultural Intelligence could help individuals to make moral choices and ethical decisions. The positive relationship between Strategy Cultural Intelligence, Drive Cultural Intelligence, Action Cultural Intelligence and Islamic Work Ethics indicated that Cultural Intelligence could help employees to be more sensitive towards different cultures and enable them to regulate their behaviours by exhibiting proper manners that is in accordance with ethical standard in a cross-cultural context.

5.3.5.2 Emotional Intelligence Influence on Islamic Work Ethics

The results indicated that two of the Emotional Intelligence dimensions, namely self-emotion appraisal and use of emotion correlated positively with Islamic Work Ethics. Others' emotion appraisal and regulation of emotion did not exhibit any significant influence on Islamic Work Ethics. The results also confirms that social information processing is the strongest predictor of Islamic Work Ethics.

The results can be interpreted in several ways. First, those who possess a greater level of Emotional Intelligence (self-emotion appraisal and use of emotion) would be able to regulate their emotions and use appropriate behaviour in the workplace. Cabral and Carvalho (2014) found that those who were emotionally intelligent could evaluate their own emotions effectively and were more inclined to behave ethically. Majority of the employees in this study were Muslims, thus, they consider work as an important part of life and tend to carry out their tasks based on Islamic principles and ethical values. Islam teaches people to be moderate in their lives. Islam puts great emphasis on controlling emotions, and thus a Muslim is advised to avoid having and expressing extreme emotions since emotional instability could lead to self-harm or destructive relationships.

Second, those with high level of Emotional Intelligence are able to identify and develop the most effective strategy to manage their emotional reactions that promote positive attitudes and ethical behaviour. Emotional Intelligence seems to play an important role in ethical decision making. As suggested by Gaudine and Thorne (2001), ethical decision making is an emotionally charged process. Tenbrunsel and Smith-Crowe (2008) asserted that emotions have influence on ethical decision making

because they help to “draw our attention to moral issues and highlight the moral imperative in situations” (p. 575). When individuals are able to control and manage their emotions in a positive way, they will be able to improve their ability to make effective decisions.

In a business setting, handling angry customers can be one of the most challenging aspects of a job. Difficult or rude customers can violate an employee's sense of dignity and respect and trigger negative emotions that can motivate employees to react negatively towards a customer. Negative feelings or emotions can be triggered when one fails to live up to ethical guidelines. Thus, the ability to regulate emotion allows an employee to make a wise judgement and decision, so that the emotion or reaction displayed is appropriate or conducive to a situation.

5.3.5.3 Social Intelligence Influence on Islamic Work Ethics

Three hypotheses (H6a, H6b and H6c) were developed to investigate whether Social Intelligence dimensions correlates positively with Islamic Work Ethics. The present study aimed to test whether Social Intelligence and each of its dimensions play an important role in influencing the ethical behaviour of individuals at the workplace. The results indicated only one of the three Social Intelligence dimension, namely social information processing had a positive influence on Islamic Work Ethics.

Social intelligence is a process of learning about other people by paying attention to their impression and speech which require face-to-face interaction (Goody, 1995). Therefore, Social Intelligence is relevant for work that requires large amounts of interpersonal interaction with other people (e.g., academic, sales and marketing, etc.).

In academic settings, Social Intelligence can be developed to promote positive classroom behaviour (Wagner & Ruch, 2015) and ethical leadership (Allahyari, 2015). Wagner and Ruch (2015) found that those with strong Social Intelligence were capable of managing conflict and relationships with classmates successfully, and this led to positive classroom behaviour (e.g., being cooperative). By developing better Social Intelligence, conflict could be minimized, collaborations could be created, and intolerance could be replaced with better understanding. According to Allahyari (2015), leaders with high Social Intelligence understand both their own and others' feelings, in addition they are able to articulate their values in order to make an ethically responsible decision or action. Hence, in the context of this study, it was predicted that all Social Intelligence dimensions would reinforce employees' Islamic Work Ethics level. However, the findings of the study showed that two dimensions of Social Intelligence, namely social skills and social awareness have no significant impact on Islamic Work Ethics.

In today's business, the way people interact with each other has changed rapidly. Global organisations nowadays rely much on communication technologies (e.g., the internet, email, video conferencing, and telephone) meaning that people are less engaging in face-to-face social interaction. The use of communication technologies in global business environment has become very extensive and this could impose a negative impact on individual's social competence. A study conducted by Kang and Munoz (2014) reported that those who preferred to use online communication have poor development of social skills, compared to those who favoured face-to-face interactions. Furthermore, Goleman (2006) asserted that Social Intelligence focuses on the ability to decode and interpret verbal and nonverbal cues from others in order

to respond appropriately in social situations. However, lack of non-verbal cues in online communication can hinder one's ability to interpret the message accurately (Sarbaugh-Thompson & Feldman, 1998). Face-to-face interaction is key for the development of social skills which serve as an important tool to build strong trusting relationships with potential partners or clients.

Communication technology allows global organisations to easily connect with customers worldwide. Both agencies (MIDA and MATRADE) promote the use of online to connect with international investors and importers in different locations. The extensive use of technology to communicate could also led to the ethical conflict, as individuals tend to act on the basis of their own authentic thoughts, they might face difficulty to determine appropriate ethical action **(**Johnson & Powers, 2008). This situation might affect the social skills, social awareness and Islamic Work Ethics level of respondents in the study. It can be concluded that having a strong level of social skills and social awareness may not be sufficient for an organisation to improve employees' work ethics.

5.3.6 Mediation Effect of Islamic Work Ethics on the Relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and Individual Work Performance

An indirect relationship or mediating relationship is formed when a third variable mediates between exogenous and endogenous latent variables. Three hypotheses (H8, H9 and H10) were formulated in order to answer the last research question:

RQ4: Does Islamic Work Ethics mediate the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and work performance of public service employees in Malaysia?

The following sub-sections present the discussion on the mediation results.

5.3.6.1 Islamic Work Ethics as a Mediator in the Relationship between Cultural Intelligence and Individual Work Performance

This study hypothesised that Islamic Work Ethics would mediate the relationship between Cultural Intelligence and individual work performance. The results of the study (Table 4.38) showed that Islamic Work Ethics did not mediate the relationship between Cultural Intelligence and individual work performance. Thus, Hypothesis 8 is not supported.

In the context of Malaysia, work ethics is considered as a guideline for carrying out tasks for all employees. Although the Malaysian government has set up guidelines for job procedures and ethical services to ensure an excellent government service, there are still a number of cases where government servants have violated the ethical conduct set by the public administration system (Abdullah & Halim, 2016). Work values can change over the times. For instance, Zabid and Alsagoff (1993) discovered

that the Malaysian managers' ethical standards had deteriorated over past few decades. Although the organisation stresses on the need to follow ethical standards and rules, it cannot guarantee that employees will not be involved in deviant behaviour.

Studies have shown that there is a decline in work ethics among younger generations. For instance, Cherrington (1980) found that younger workers have a high tendency perform poorly and they are less optimistic that their work is of benefit to others. A study conducted by Ethics Resource Centre (ERC) in Washington reported that younger employees were more likely to break ethical rules in the workplace compared to their older colleagues (Verschoor, 2013). With regard to this study, majority of the employees comprised the young generation (aged 26 - 35 years) and they probably found it difficult to sustain their moral integrity and ethical principles as well as to ensure it is aligned with the ethical standards of foreign clients.

5.3.6.2 Islamic Work Ethics as a Mediator in the Relationship between Emotional Intelligence and Individual Work Performance

Hypothesis 9 proposed that Islamic Work Ethics would mediate the relationship between Emotional Intelligence and individual work performance. As shown in Table 4.38, the findings of the mediation tests showed that Islamic Work Ethics did not mediate the relationship between Emotional Intelligence and individual work performance.

Negative emotions are common among employees in the service industry that experiences high interactivity. Anger, frustration, stress and fear are examples of negative emotions that can adversely affect employees' morale and productivity. Bilal et al. (2014) pointed out that the level of job stress among Malaysian government

employees were moderately high. Both public service organisations involved in this study provided assistance and advisory services to international clients; therefore, dealing with disgruntled and angry customers is an unavoidable. When it comes to handling stressful situations at work, employees who experienced negative emotions were more inclined to violate their own ethical principles. In fact, Gaudine and Thorne (2001) posited that some negative feelings or emotions (e.g., anger, sadness) signalled the existence of an ethical dilemma that could affect the individual's ethical judgement. Individuals who fail to make a good moral judgement are more likely to commit unethical behaviours (Hunt & Vitell, 1986). Wahab (2017) found that individuals with emotional instability tend to have lower predisposition towards Islamic Work Ethics. Thus, negative emotions can lead employees to act against their ethical values, which might affect their compliance toward Islamic Work Ethics.

5.3.6.3 Islamic Work Ethics as a Mediator in the Relationship between Social Intelligence and Individual Work Performance

It was hypothesized that Islamic Work Ethics would mediate the association between Social Intelligence and individual work performance. Results indicated that Islamic Work Ethics was a partial mediator between Social Intelligence and individual work performance. Partial mediation existed when both the mediated (indirect) and direct effects were statistically significant indicating that the mediator significantly accounted for part of the association between the exogenous and endogenous variables (MacKinnon, Cheong & Pirlott, 2012). In the context of this study, the exogenous variable (Social Intelligence) exerted some influence on the outcome variable (individual work performance) through the mediating variable (Islamic Work Ethics) as well as directly influenced the outcome variable without going through the

mediating variable. The results of the current study indicated that Social Intelligence had a strong effect on individual work performance, and Islamic Work Ethics was partially responsible for the associations observed between Social Intelligence and individual work performance.

Workers are the human capital in an organisation. Having morally and ethically behaved employees in an organisation would have a positive impact on the organisation itself. This is because employees will work hard to fulfil their obligation at the workplace. The findings of the current study showed that a positive and significant relationship exists between Social Intelligence and individual work performance. Hence, this positive effect and significance was expected to increase when adopting Islamic Work Ethics practices. The findings of the current study has proven that Islamic Work Ethics plays a crucial role in enhancing the relationship between Social Intelligence and individual work performance.

This finding supports the use of Islamic Work Ethics as an approach that organisations can employ to improve employee's work performance indicating that it plays a role in determining the impact of Social Intelligence on individual work performance. The world has become a global marketplace where business exchanges can involve interactions between individuals of different religious and cultural backgrounds. In this situation, Islamic Work Ethics is required for formation of moral values in every individual worker and Social Intelligence skills can enhance one's ability to connect and adapt in any global business environment.

This study is one of the few studies conducted in public organisations in Malaysia that examined the joint impact of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics on individual work performance. Also, this study attempted to extend the literature and contribute to both literature and practice by examining the mediating impact of Islamic Work Ethics with the help of PLS-SEM analysis. A detailed explanation of some of the contributions are further elaborated in section 5.4.

5.4 Contribution of the Study

The contribution of this study with regards to theoretical, managerial and practical aspects are discussed further in the following sections.

5.4.1 Theoretical Contribution

This study made several theoretical contributions. First, the present study made a valuable contribution to the corpus of knowledge in the fields of psychology, human resource management, and cross-cultural management studies in Malaysia. It also augments the growing corpus of literature related to the concept of Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics.

The theoretical framework for this study was based on two important theories, namely Gardner's Theory of Multiple Intelligence and Individual Differences Theory. Cultural Intelligence, Emotional Intelligence, and Social Intelligence are grounded in the Theory of Multiple Intelligence (Gardner, 1993), and scholars have acknowledged the differences that exist between these types of intelligence. Kumar et al. (2008) and Crowne (2009) conceptually discussed about distinctiveness and also the interrelationship that exists among Cultural Intelligence, Emotional Intelligence, and

Social Intelligence. Subsequently after that, Crowne (2013a) has empirically shown that these three types of intelligence are different yet related to one another. However, there has been a lack of efforts to academically investigate how individual success in the organisation is affected by Cultural Intelligence, Emotional Intelligence, and Social Intelligence. Therefore, the current study provided a holistic view of the interrelationship among Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance that could induce more research attention on this area.

The Individual Differences Theory (Motowidlo et al., 1997) proposed that job performance consists of two main dimensions, namely task and contextual performances. Task and contextual performances are related but distinguishable. Although task performance has been the traditional focus of research, researchers believe that work performance is multi-dimensional (Borman & Motowidlo, 1993; Smith, Organ & Near, 1983; Koopmans et al., 2014), thus, a comprehensive study on individual work performance should include both task and contextual performances. This study had considered the facets of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics, and took into account contextual performance in addition to task performance; aspects that received very little attention in the literature.

Findings from this study have clearly shown that each dimension of Cultural Intelligence, Emotional Intelligence, and Social Intelligence has a different effect on task and contextual performances. In the present study, the researcher was also able to identify sub-components of Cultural Intelligence, Emotional Intelligence and Social

Intelligence that positively affect employees' work performances. Findings from this study also could serve as guidelines for organisations to discover the best way to improve employees' work performance.

A knowledgeable, skilled and well-trained workforce is critical to an organisation's success. Improving employees' competency allows the organisation to remain adaptable and competitive, ultimately contributing to increased productivity and performance. There have been many studies that support the importance of cultivating Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics in various work settings. The current study provided clear evidence that employees who demonstrate high levels of Cultural Intelligence, Emotional Intelligence, Social Intelligence, and Islamic Work Ethics are high performers and are able to work in complex work environments.

This study contributed new knowledge to the corpus of research, as it focuses on testing Islamic Work Ethics as a mediator in influencing the relationship between Cultural Intelligence, Emotional Intelligence, Social Intelligence and individual work performance, which is little known thus far. An interesting finding from this study is that Islamic Work Ethics mediates the relationship between Social Intelligence and Islamic Work Ethics. Employees who possess strong Islamic Work Ethics would demonstrate their best behaviour, and they are more socially competent to navigate the complexities of social networking and interpersonal relationships. Employees with high Islamic Work Ethics can achieve higher performance because they focus their efforts on work-related goals, furthermore, they are also socially connected to their work.

5.4.2 Managerial Contribution

The findings in this research have significant implications for management as it assists the performance and effectiveness of the organizations. A clear understanding of the importance of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics in a work setting would help organisations to develop a more positive and committed workplace culture. This research is intended to increase the awareness of management so that it would consider Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic work ethics to enhance employees' performance.

In order to fulfil the great demand for a sophisticated and well trained global workforce, public service organisations should focus on the need to enhance these competencies by offering a range of courses and professional training programs. Employees should also be encouraged to enhance their competencies and skills through continuous self-learning and appropriate job experience so that employees become more effective in the workplace.

The finding of the study could provide useful information to managers in public service organisations so that they better understand which intelligence construct (Cultural Intelligence, Emotional Intelligence, and Social Intelligence) is the best predictor of employees' work performance. When recruiting new workers, management needs to identify the necessary skills or competencies required by employees to effectively complete a task, whether it is task- or contextual-based, by aligning worker's capabilities with the needs of the job.

5.4.3 Practical Contributions

From a practical perspective, the results provided new information about 'real world' intelligence and work ethics that could influence employees' performance towards achieving organisational effectiveness. Specifically, the current study has empirically proved that there are positive association between Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics with individual work performance. Hence, authorities in charge of human resource management (HRM) can develop appropriate training programs or workshops that focus on enhancing employees' Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics.

This study has implications for public sector employees, especially for those who are involved in international business dealings and transactions. The findings could help employees to clarify the types of intelligence that is implicitly valued by the employer and important for their career advancement. Results have shown that Cultural Intelligence, Emotional Intelligence, and Social Intelligence could help to enhance employees' work performance in response to the challenges of dealing with different cultural and competitive working environments. Human resource management can develop a new recruitment method that would help the units or departments to recruit employees with high Cultural Intelligence, Emotional Intelligence, and Social Intelligence to ensure they can perform their job effectively and efficiently. To promote a pleasant atmosphere and excellent service, it is absolutely necessary that the organisation includes an evaluation of Cultural Intelligence, Emotional Intelligence, and Social Intelligence as a part of the employees' work performance evaluation.

Empirical evidence in this study also showed that Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance. Based on the findings, the study concluded that employees who strongly support Islamic Work Ethics are more socially intelligent and more likely to achieve better work performance. Therefore, it might be useful for public sector organisations in Malaysia to implement relevant policies and procedures to assure that Islamic Work Ethics is perceived by all employees. There are numerous benefits of mastering Social Intelligence. Social intelligence helps individuals garner important information about others, convey thoughts or ideas clearly and communicate better with co-workers and clients. Social Intelligence can be useful for employees to effectively manage social interactions in complex business negotiation and environments. Thus, it is critical for organisations to incorporate Social Intelligence for enhancing employees' interaction with co-workers, supervisors and customers.

5.5 Limitations and Recommendations for Future Studies

Despite of its strengths, there were several limitations that needs encountered in the present study. First, even though this study utilised validated and usable measures, the data were collected through self-reported questionnaires, so it might pose potential problems such as common method bias and social desirability bias that could distort the research outcome. Researchers often relied on self-report measure to study human personality, attitude and behaviour with the assumption that people are experts in knowing themselves in real situations. However, some responses might be affected by bias because respondents have the tendency to give socially acceptable answers to portray themselves in a good image or position.

In a self-rating survey, employees have the tendency to over-rate their work performance (Harris & Schaubroeck, 1988; Dunning, Heath, & Suls, 2004; Bennet et al., 2009). This is probably because they are very confident in the insightfulness of their judgments that they have engaged in desirable behaviour and achieved favourable outcomes. In order to obtain more reliable results and minimize the element of bias in the survey, researchers can use a combination of data collection modes to assess employees' work performance in future studies. To obtain more reliable results and minimize the bias element in data collection process, researchers can use a combination of methods to assess employees' work performance in future studies. For example, the self-evaluation technique should be supplemented by superior and peer evaluation surveys. Previous studies have suggested that supervisor-rating is a valid and reliable source for assessing employees' performance (Viswesvaran, Ones, & Schmidt, 1996; Conway & Huffcutt, 1997; Scullen, Mount & Goff, 2000). It is the duty of supervisors to delegate tasks and ensure that the employee's job performance is at a maximum potential; thus, supervisors are the best people to evaluate an employee's performance. Another option is to use peer ratings in the survey. Peers are directly involved in the day-to-day work activities; therefore, they can provide valuable insights and feedback regarding how well their fellow workers are performing at the workplace.

The second limitation faced in this study was that the study was carried out among public sector employees based in their home country (Malaysia). As such, generalisation is limited. Thus, it is recommended that future research should consider public sector employees who are based in various continents or regions around the

globe. Future research should also be extended to private sectors so that a comparative analysis could be conducted.

The third limitation of this study was the small sample size. The generalisation of the results might be limited, since the study was performed in two government's agencies responsible for promoting and coordinating international trade and foreign investment in Malaysia. Hence, a bigger sample size could help generalise the application of the findings. The findings need to be replicated with a larger sample by conducting a research across different government ministries, agencies or departments that are responsible for foreign affairs, diplomacy, international relations, international securities and tourism.

Findings from this study have provided clear evidence that each dimension of Cultural Intelligence, Emotional Intelligence, and Social Intelligence has special relevance to task and contextual performances. Future research could explore the effects of Cultural Intelligence, Emotional Intelligence, and Social Intelligence and its dimensions on different work outcomes. Further research might consider investigating potential moderators and mediating variables that might affect this relationship. Another important suggestion is to examine the impact of training in Cultural Intelligence, Emotional Intelligence, and Social Intelligence in enhancing employees' performance.

Finally, the study design itself was another limitation. The model tested in the present study was based on a cross-sectional study design. A cross-sectional study is relatively inexpensive and less time consuming as the data are gathered at a single moment in time without having to repeat the survey multiple times throughout the duration of the study. As cross-sectional study provides no information regarding the influence of time

on the variables measured; thus, it lacks validity when examining the cause-and-effect relationship. According to Hair et al. (2007), a longitudinal study is more suitable to examine the cause and effect relationship among variables at a different period of time. Therefore, future studies should incorporate a longitudinal study that will provide a more accurate evidence of the association between Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and individual work performance among public sector employees in Malaysia.

5.6 Conclusion of the Study

With the continuing globalisation of the workplace, understanding why some people perform better than others in a cross-cultural context has gained crucial importance. Considerable research was undertaken to discover the emerging role of 'real world' intelligence, such as Cultural Intelligence, Emotional Intelligence and Social Intelligence and its significant impact on individual success and performance. Moreover, scholars have emphasized the importance of applying Islamic Work Ethics as a platform for shaping employees' attitudes and behaviour in the workplace. Islamic Work Ethics can direct employees' behaviour in the right direction, which subsequently results in greater work productivity. Although Cultural Intelligence, Emotional Intelligence, Social Intelligence, Islamic Work Ethics and work performance have received much interest, the interrelationships between these variables have largely been ignored. Therefore, the present study was conducted to validate the empirical connection among these constructs. Most importantly, the results demonstrated the critical importance of Cultural Intelligence, Emotional Intelligence, Social Intelligence and Islamic Work Ethics in predicting public service employee's work performance.

The empirical evidence also showed that each dimension of Cultural Intelligence, Emotional Intelligence, and Social Intelligence had different effects on task and contextual performances. One of the most noteworthy findings was that Islamic Work Ethics mediates the relationship between Social Intelligence and individual work performance. This study could be useful for public organisations in Malaysia, as these organisations can use the findings as an indicator to exert further effort towards creating a pleasant and productive work environment.

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APPENDICES

APPENDIX A

Questionnaire of the Study

Universiti Utara Malaysia

QUESTIONNAIRE

A SURVEY ON THE RELATIONSHIP BETWEEN CULTURAL INTELLIGENCE, EMOTIONAL INTELLIGENCE, SOCIAL INTELLIGENCE, WORK ETHICS AND INDIVIDUAL WORK BEHAVIOUR

Dear Respondent,

We sincerely wish to thank you for your time and support towards this study.

- The purpose of this survey is to study the relationship between Cultural Intelligence, Emotional Intelligence, work ethics and work behaviour among executives and managers in Malaysia.
- This questionnaire will take you less than 10 minutes to answer. We would be most grateful if you could return the completed questionnaire to the researcher or the designated contact person in your organization.
- Please be assured that the information you provide is **STRICTLY CONFIDENTIAL**. Results will be used only for academic purposes with no specific individuals identified.
- Kindly read the guideline in each section before you **answer ALL the questions**.
- We are most grateful if you could complete the attached questionnaire at your earliest.
- If you have any queries about this questionnaire, please do not hesitate to contact the researcher, **Madam Hartini Husin** at this mobile: 019-4541600, or e-mail: h.hartini@uum.edu.my.

Your willingness to participate in this survey is greatly appreciated.

Kind regards,

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SECTION ONE

Note*
Cross-cultural interaction is defined as dealing or interacting with people from different countries or regions.

On a scale of 1= Strongly disagree to 7=Strongly agree, please **CIRCLE** the best answer that fits you.

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree

The following statements relate to your understanding and function in cross-cultural interactions. Cross-cultural interactions refers to interaction between you and your foreign clients.

To what extent do you agree or disagree with the following...	Please circle Strongly disagree 1 2 3 4 5 6 7 Strongly agree
I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds.	1 2 3 4 5 6 7
I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	1 2 3 4 5 6 7
I am conscious of the cultural knowledge I apply to cross-cultural interactions.	1 2 3 4 5 6 7
I check the accuracy of my cultural knowledge as I interact with people from different cultures.	1 2 3 4 5 6 7
I know the legal and economic systems of other cultures.	1 2 3 4 5 6 7
I know the rules (e.g. vocabulary, grammars) of other languages.	1 2 3 4 5 6 7
I know the cultural values and religious beliefs of other cultures.	1 2 3 4 5 6 7
I know the marriage systems of other cultures.	1 2 3 4 5 6 7
I know the main arts and crafts of other cultures.	1 2 3 4 5 6 7
I know the rules for expressing non-verbal behaviours (e.g. body language, eye contact) when dealing with people from other cultures.	1 2 3 4 5 6 7
I enjoy interacting with people from different cultures.	1 2 3 4 5 6 7
I am confident that I can socialize with people from different cultural backgrounds.	1 2 3 4 5 6 7
I am sure that I can deal with the stress of adjusting to a culture that is new to me.	1 2 3 4 5 6 7
I enjoy working in different cultural environments that I am not familiar with.	1 2 3 4 5 6 7
I am confident that I can get accustomed to the shopping conditions in a different culture.	1 2 3 4 5 6 7
I change my verbal behaviour (e.g. accent, tone) as per the requirements of a cross-cultural interaction.	1 2 3 4 5 6 7
I use pause and silence differently to suit different cross-cultural situations.	1 2 3 4 5 6 7
I vary the pace of my speaking when a cross-cultural interaction requires it.	1 2 3 4 5 6 7
I change my non-verbal behavior (e.g. body language, eye contact) when a cross-cultural interaction requires it.	1 2 3 4 5 6 7
I alter my facial expressions when a cross-cultural interaction requires it.	1 2 3 4 5 6 7

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree

The following statements seek to understand how effective you are when interacting with your foreign clients.

To what extent do you agree or disagree with the following...	Please circle Strongly disagree						Strongly agree
I have a good sense of why I have certain feelings most of the time.	1	2	3	4	5	6	7
I have good understanding of my own emotions.	1	2	3	4	5	6	7
I really understand what I feel.	1	2	3	4	5	6	7
I always know whether I am happy or not.	1	2	3	4	5	6	7
I always know my customers' emotions from their behaviour.	1	2	3	4	5	6	7
I am a good observer of other people's emotions.	1	2	3	4	5	6	7
I am sensitive to other people's feelings and emotions.	1	2	3	4	5	6	7
I have good understanding of the emotions of people around me.	1	2	3	4	5	6	7
I always set goals for myself and try my best to achieve them.	1	2	3	4	5	6	7
I believe that I am a competent person.	1	2	3	4	5	6	7
I am a self-motivated person.	1	2	3	4	5	6	7
I would always encourage myself to try my best.	1	2	3	4	5	6	7
I am able to control my temper and handle difficulties rationally.	1	2	3	4	5	6	7
I am quite capable of controlling my own emotions.	1	2	3	4	5	6	7
I can always calm down quickly when I am very angry.	1	2	3	4	5	6	7
I have good control of my own emotions.	1	2	3	4	5	6	7

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree

The following statements seek to understand your relationships with others and how you deal with your foreign clients in different social situations.

To what extent do you agree or disagree with the following...	Please circle Strongly disagree						Strongly agree
I can predict other people's behaviour.	1	2	3	4	5	6	7
I know how my actions will make others feel.	1	2	3	4	5	6	7
I understand other people's feeling.	1	2	3	4	5	6	7
I understand others' wishes.	1	2	3	4	5	6	7
I can often understand what others are trying to accomplish without the need for them to say anything.	1	2	3	4	5	6	7
I can predict how others will react to my behaviour.	1	2	3	4	5	6	7
I can often understand what others really mean through their expression, body language, etc.	1	2	3	4	5	6	7
I often feel uncertain around new people who I don't know.	1	2	3	4	5	6	7
I fit in easily in social situations.	1	2	3	4	5	6	7
I am good at entering new situations and meeting people for the first time.	1	2	3	4	5	6	7
I have a hard time getting along with other people.	1	2	3	4	5	6	7
It takes a long time for me to get to know others well.	1	2	3	4	5	6	7
I am good at getting on good terms with new people.	1	2	3	4	5	6	7
I frequently have problems finding good conversation topics.	1	2	3	4	5	6	7
I often feel that it is difficult to understand others' choices.	1	2	3	4	5	6	7
People often surprise me with the things they do.	1	2	3	4	5	6	7
Other people become angry with me without me being able to explain why.	1	2	3	4	5	6	7
It seems as though people are often angry or irritated with me when I say what I think.	1	2	3	4	5	6	7
I find people unpredictable.	1	2	3	4	5	6	7
I often hurt others without realizing it.	1	2	3	4	5	6	7
I am often surprised by others reaction to what I do.	1	2	3	4	5	6	7

1	2	3	4	5	6	7
Strongly disagree	Disagree	Somewhat disagree	Neutral	Somewhat agree	Agree	Strongly agree

The following statements relate to how do you value and perceive your work.

To what extent do you agree or disagree with the following...	Please circle Strongly disagree						Strongly agree
Laziness is a vice. (Vice is a weakness in morality or bad habit)	1	2	3	4	5	6	7
Dedication to work is a virtue. (Virtue is a practice of moral excellence and righteousness)	1	2	3	4	5	6	7
Good work benefits both one's self and others.	1	2	3	4	5	6	7
Justice and generosity in the work place are necessary conditions for society's welfare.	1	2	3	4	5	6	7
Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.	1	2	3	4	5	6	7
One should perform his/her work in the best possible way.	1	2	3	4	5	6	7
Work is not an end in itself but a means to foster personal growth and social relations.	1	2	3	4	5	6	7
Life has no meaning without work.	1	2	3	4	5	6	7
More leisure time is good for society.	1	2	3	4	5	6	7
Human relations in organisations should be emphasised and encouraged.	1	2	3	4	5	6	7
Work enables a person to control nature.	1	2	3	4	5	6	7
Creative work is a source of happiness and accomplishment.	1	2	3	4	5	6	7
Those who works is more likely to get ahead in life.	1	2	3	4	5	6	7
Work gives one the chance to be independent.	1	2	3	4	5	6	7
A successful person is the one who meets deadlines at work.	1	2	3	4	5	6	7
One should constantly work hard to meet responsibilities.	1	2	3	4	5	6	7
The value of work is derived from the accompanying intention rather than its results.	1	2	3	4	5	6	7

SECTION 2

On a scale of 1= Seldom to 5= Always, please **CIRCLE** the best answer that fits you.

1	2	3	4	5
Seldom	Sometimes	Regularly	Often	Always

The following statements relate to how you carried out your work during the past 3 months.

IN THE PAST 3 MONTHS...	Please circle Seldom				Always
I was able to plan my work so that I completed it on time.	1	2	3	4	5
I kept in mind the work result I needed to achieve.	1	2	3	4	5
I know which tasks should be given priority.	1	2	3	4	5
I can perform my duties efficiently.	1	2	3	4	5
I managed my time well.	1	2	3	4	5
With my own initiative, I started new tasks once my old tasks were completed.	1	2	3	4	5
I accepted challenging tasks when they were offered.	1	2	3	4	5
I worked on keeping my job-related knowledge up-to-date.	1	2	3	4	5
I worked on keeping my work skills up-to-date.	1	2	3	4	5
I solved new problems with creative solutions.	1	2	3	4	5
I accepted additional responsibilities.	1	2	3	4	5
I kept searching for new challenges in my work.	1	2	3	4	5
I actively participated in meetings and/or consultations.	1	2	3	4	5

SECTION 3

The following section relates to your background information. For each question tick ☑ in the relevant box and fill in the blanks of this questionnaire.

1. Gender:
   ☐ Male ☐ Female

2. Age:
   ☐ 25 years or less
   ☐ 26 - 35 years
   ☐ 36 - 45 years
   ☐ 46 - 55 years
   ☐ Above 56 years

3. Marital Status:
   ☐ Single
   ☐ Married
   ☐ Others _____ (please specify)

4. Race/Ethnicity:

☐ Malay ☐ Indian
☐ Chinese ☐ Others _____ (Please specify)

5. Religion:

☐ Muslim ☐ Buddhist ☐ Others
☐ Christian ☐ Hindu

6. Highest educational level:

☐ STPM or lower ☐ Bachelor Degree
☐ Diploma ☐ Master Degree or Higher

7. Job title:

..... (i.e.: Assistant Director, Manager, Director, etc.)

8. Level of your current position:

☐ Non-Executive Level (i.e.: clerk, receptionist, personal assistant, etc.)
☐ Executive and Managerial Level (i.e.: assistant director, manager, director, head of departments, etc.)

9. The nature of your work requires you to interact with clients from different countries or regions.

☐ Yes
☐ No

10. Length of service in your current organisation:

..... months/years.

11. Does your organisation provide training (either in-house training or training by external parties)?

☐ Yes
☐ No

(If your answer is **'Yes'**, please answer question 13)

12. Types of training provided by your organisations (You may tick ☑ more than one):

☐ Cross-cultural training
☐ Emotional competency training
☐ Ethics/Moral Educational training
☐ Task-Specific training
☐ Interpersonal skill training
☐ Problem solving training
☐ Others ..... (Please specify)

Thank you again for your time and cooperation to complete this questionnaire. All information collected from this questionnaire will be kept confidential.

***Note*: If you would like to know the findings of the study, kindly enclose your business card together with this questionnaire or complete the box below.**

(Optional)

Full name.....

Phone.....

E-mail address.....

(The researcher will send the summary of research findings via email)

APPENDIX B

Descriptive Analysis

Cultural Intelligence

	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
A1. I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds.	174	1.00	7.00	5.5172	0.08919	1.17648	1.384
A2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	174	2.00	7.00	5.5575	0.08006	1.05602	1.115
A3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.	174	1.00	7.00	5.4483	0.08761	1.15562	1.335
A4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.	174	1.000	7.000	5.16092	0.096702	1.275592	1.627
A5. I know the legal and economic systems of other cultures.	174	1.00	7.00	4.3448	0.08766	1.15631	1.337
A6. I know the rules (e.g. vocabulary, grammars) of other languages.	174	1.00	7.00	4.0632	0.09820	1.29540	1.678
A7. I know the cultural values and religious beliefs of other cultures.	174	2.00	7.00	4.8563	0.08537	1.12617	1.268

A8. I know the marriage systems of other cultures.	174	1.00	7.00	4.3563	0.09399	1.23977	1.537
A9. I know the main arts and crafts of other cultures.	174	1.00	7.00	4.2529	0.09202	1.21378	1.473
A10. I know the rules for expressing non-verbal behaviours (e.g. body language, eye contact) when dealing with people from other cultures.	174	2.00	7.00	4.7471	0.09451	1.24667	1.554
A11. I enjoy interacting with people from different cultures.	174	2.00	7.00	5.8494	0.07293	0.96198	0.925
A12. I am confident that I can socialize with people from different cultural backgrounds.	174	3.00	7.00	5.6414	0.08065	1.06381	1.132
A13. I am sure that I can deal with the stress of adjusting to a culture that is new to me.	174	3.00	7.00	5.3793	0.07923	1.04512	1.092
A14. I change my verbal behaviour (e.g. accent, tone) as per the requirements of a cross-cultural interaction.	174	1.00	7.00	4.9023	0.10038	1.32416	1.753
A15. I use pause and silence differently to suit different cross-cultural situations	174	1.00	7.00	4.9080	0.09410	1.24122	1.541
A16. I vary the pace of my speaking when a cross-cultural	173	1.00	7.00	5.0809	0.09399	1.23624	1.528

interaction requires it.							
A17. I change my non-verbal behavior (e.g. body language, eye contact) when a cross-cultural interaction requires it.	174	1.00	7.00	4.9655	0.09467	1.24880	1.559
A18. I alter my facial expressions when a cross-cultural interaction requires it.	174	1.00	7.00	4.9655	0.09641	1.27173	1.617
Valid N (listwise)	173						

Emotional Intelligence

	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
B1. I have a good sense of why I have certain feelings most of the time.	174	2.00	7.00	5.1782	0.08017	1.05753	1.118
B2. I have good understanding of my own emotions.	174	3.00	7.00	5.5920	0.07291	0.96178	0.925
B3. I really understand what I feel.	174	3.00	7.00	5.5632	0.07263	0.95809	0.918
B4. I always know whether I am happy or not.	174	3.00	7.00	5.8333	0.07203	0.95010	0.903
B5. I always know my customers' emotions from their behaviour.	174	1.00	7.00	4.9598	0.08287	1.09312	1.195

B6. I am a good observer of other people's emotions.	174	3.00	7.00	5.2816	0.07716	1.01776	1.036
B7. I am sensitive to other people's feelings and emotions.	174	3.00	7.00	5.3908	0.07323	0.96597	0.933
B8. I have good understanding of the emotions of people around me.	174	3.00	7.00	5.2931	0.07604	1.00304	1.006
B9. I always set goals for myself and try my best to achieve them.	174	3.00	7.00	5.6529	0.07318	0.96527	0.932
B10. I believe that I am a competent person.	174	2.00	7.00	5.6667	0.07959	1.04982	1.102
B11. I am a self-motivated person.	174	3.00	7.00	5.7471	0.07310	0.96432	0.930
B12. I would always encourage myself to try my best.	173	3.00	7.00	5.8671	0.07468	0.98223	0.965
B13. I am able to control my temper and handle difficulties rationally.	174	1.00	7.00	5.3736	0.08563	1.12953	1.276
B14. I am quite capable of controlling my own emotions.	174	2.00	7.00	5.3218	0.07944	1.04792	1.098
B15. I can always calm down quickly when I am very angry.	174	1.00	7.00	5.3736	0.08524	1.12440	1.264
B16. I have good control of my own emotions.	174	3.00	7.00	5.3908	0.08139	1.07366	1.153
Valid N (listwise)	173						

Social Intelligence

	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
D1. I can predict other people's behaviour.	174	1.00	7.00	4.7759	0.08631	1.13855	1.296
D2. I know how my actions will make others feel.	174	1.00	7.00	5.1322	0.08312	1.09639	1.202
D3. I understand other people's feeling.	174	2.00	7.00	4.9885	0.07902	1.04239	1.087
D4. I understand others' wishes.	174	1.00	7.00	4.7874	0.08648	1.14076	1.301
D5. I can often understand what others are trying to accomplish without the need for them to say anything.	174	1.00	7.00	4.6839	0.08922	1.17688	1.385
D6. I can predict how others will react to my behaviour.	174	1.00	7.00	4.7989	0.08928	1.17773	1.387
D7. I can often understand what others really mean through their expression, body language, etc.	174	1.00	7.00	4.9943	0.08171	1.07788	1.162
D8. I often feel uncertain around new people who I don't know.	173	1.00	7.00	3.3179	0.09046	1.18987	1.416
D9. I fit in easily in social situations.	174	1.00	7.00	4.8851	0.09180	1.21098	1.466
D10. I am good at entering new situations and meeting people for the first time.	174	1.00	7.00	4.8851	0.09810	1.29405	1.675

D11. I have a hard time getting along with other people.	174	1.00	7.00	4.2069	0.11214	1.47924	2.188
D12. It takes a long time for me to get to know others well.	174	1.00	7.00	3.8621	0.10885	1.43589	2.062
D13. I am good at getting on good terms with new people.	173	1.00	7.00	4.8324	0.08640	1.13644	1.292
D14. I frequently have problems finding good conversation topics.	174	1.00	7.00	3.8966	0.10785	1.42264	2.024
D15. I often feel that it is difficult to understand others' choices.	174	1.00	7.00	3.8161	0.09367	1.23559	1.527
D16. People often surprise me with the things they do.	174	1.00	7.00	3.6552	0.09101	1.20046	1.441
D17. Other people become angry with me without me being able to explain why.	174	1.00	7.00	3.9828	0.11250	1.48392	2.202
D18. It seems as though people are often angry or irritated with me when I say what I think.	174	1.00	7.00	4.1494	0.10440	1.37718	1.897
D19. I find people unpredictable.	174	1.00	7.00	3.6494	0.09876	1.30276	1.697
D20. I often hurt others without realizing it.	174	1.00	7.00	4.3621	0.10999	1.45091	2.105
D21. I am often surprised by others reaction to what I do.	174	1.00	7.00	3.9195	0.10162	1.34051	1.797
Valid N (listwise)	172						

Islamic Work Ethics

	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
E1. Laziness is a vice. (Vice is a weakness in morality or bad habit)	174	1.00	7.00	5.4828	0.10302	1.35887	1.847
E2. Dedication to work is a virtue. (Virtue is a practice of moral excellence and righteousness)	174	3.00	7.00	5.8448	0.08086	1.06660	1.138
E3. Good work benefits both one's self and others.	174	2.00	7.00	5.9368	0.07867	1.03774	1.077
E4. Justice and generosity in the work place are necessary conditions for society's welfare.	174	3.00	7.00	5.9885	0.07290	0.96162	0.925
E5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.	174	1.00	7.00	5.6207	0.08797	1.16044	1.347
E6. One should perform his/her work in the best possible way.	174	3.00	7.00	6.0575	0.07806	1.02969	1.060
E7. Work is not an end in itself but a means to foster personal growth and social relations.	174	3.00	7.00	5.8851	0.07769	1.02484	1.050
E8. Life has no meaning without work.	174	1.00	7.00	4.6149	0.12722	1.67815	2.816

E9. More leisure time is good for society.	173	1.00	7.00	5.1387	0.10251	1.34828	1.818
E10. Human relations in organisations should be emphasised and encouraged.	174	3.00	7.00	5.9655	0.07376	0.97303	0.947
E11. Work enables a person to control nature.	172	1.00	7.00	5.0407	0.09523	1.24889	1.560
E12. Creative work is a source of happiness and accomplishment.	173	3.00	7.00	5.6509	0.07714	1.01464	1.029
E13. Those who works is more likely to get ahead in life.	174	1.00	7.00	5.0632	0.10120	1.33496	1.782
E14. Work gives one the chance to be independent.	173	2.00	7.00	5.4220	0.08834	1.16189	1.350
E15. A successful person is the one who meets deadlines at work.	174	1.00	7.00	4.8333	0.10785	1.42270	2.024
E16. One should constantly work hard to meet responsibilities.	174	1.00	7.00	5.1609	0.09739	1.28462	1.650
E17. The value of work is derived from the accompanying intention rather than its results.	174	1.00	7.00	4.9425	0.10525	1.38828	1.927
Valid N (listwise)	169						

Individual Work Performance

	N	Minimum	Maximum	Mean		Std. Deviation	Variance
	Statistic	Statistic	Statistic	Statistic	Std. Error	Statistic	Statistic
F1. I was able to plan my work so that I completed it on time.	174	1.00	5.00	3.9828	0.07034	0.92789	0.861
F2. I kept in mind the work result I needed to achieve.	174	2.00	5.00	4.2253	0.05413	0.71398	0.510
F3. I know which tasks should be given priority.	173	2.00	5.00	4.2902	0.05664	0.74504	0.555
F4. I can perform my duties efficiently.	174	1.00	5.00	4.1264	0.05968	0.78725	0.620
F5. I managed my time well.	174	1.00	5.00	3.9253	0.06522	0.86026	0.740
F6. With my own initiative, I started new tasks once my old tasks were completed.	174	1.00	5.00	3.8678	0.06571	0.86673	0.751
F7. I accepted challenging tasks when they were offered.	174	1.00	5.00	4.0575	0.06608	0.87160	0.760
F8. I worked on keeping my job-related knowledge up-to-date.	174	1.00	5.00	3.9195	0.06594	0.86977	0.756
F9. I worked on keeping my work skills up-to-date	174	1.00	5.00	3.9885	0.06207	0.81877	0.670
F10. solved new problems	174	1.00	5.00	3.8333	0.06371	0.84034	0.706

with creative solutions.							
F11. I accepted additional responsibilities.	174	1.00	5.00	3.9023	0.07321	0.96571	0.933
F12. I kept searching for new challenges in my work.	173	1.00	5.00	3.6416	0.08396	1.10438	1.220
F13. I actively participated in meetings and/or consultations.	174	1.00	5.00	3.7701	0.07962	1.05020	1.103
Valid N (listwise)	172						

APPENDIX C

Frequency Tables for Cultural Intelligence Items

A1. I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	1	.6	.6	1.7
	Somewhat disagree	3	1.7	1.7	3.4
	Neutral	24	13.8	13.8	17.2
	Somewhat agree	52	29.9	29.9	47.1
	Agree	53	30.5	30.5	77.6
	Strongly agree	39	22.4	22.4	100.0
	Total	174	100.0	100.0	

A2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.6	.6	.6
	Somewhat disagree	3	1.7	1.7	2.3
	Neutral	25	14.4	14.4	16.7
	Somewhat agree	49	28.2	28.2	44.8
	Agree	61	35.1	35.1	79.9
	Strongly agree	35	20.1	20.1	100.0
	Total	174	100.0	100.0	

A3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	3	1.7	1.7	2.3
	Somewhat disagree	4	2.3	2.3	4.6
	Neutral	22	12.6	12.6	17.2
	Somewhat agree	55	31.6	31.6	48.9
	Agree	57	32.8	32.8	81.6
	Strongly agree	32	18.4	18.4	100.0
	Total	174	100.0	100.0	

A4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	4	2.3	2.3	3.4
	Somewhat disagree	7	4.0	4.0	7.5
	Neutral	35	20.1	20.1	27.6
	Somewhat agree	58	33.3	33.3	60.9
	Agree	39	22.4	22.4	83.3
	Strongly agree	29	16.7	16.7	100.0
	Total	174	100.0	100.0	

A5. I know the legal and economic systems of other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	9	5.2	5.2	6.3
	Somewhat disagree	21	12.1	12.1	18.4
	Neutral	68	39.1	39.1	57.5
	Somewhat agree	48	27.6	27.6	85.1
	Agree	21	12.1	12.1	97.1
	Strongly agree	5	2.9	2.9	100.0
	Total	174	100.0	100.0	

A6. I know the rules (e.g. vocabulary, grammars) of other languages.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	3.4	3.4	3.4
	Disagree	18	10.3	10.3	13.8
	Somewhat disagree	24	13.8	13.8	27.6
	Neutral	60	34.5	34.5	62.1
	Somewhat agree	46	26.4	26.4	88.5
	Agree	17	9.8	9.8	98.3
	Strongly agree	3	1.7	1.7	100.0
	Total	174	100.0	100.0	

A7. I know the cultural values and religious beliefs of other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	1.7	1.7	1.7
	Somewhat disagree	18	10.3	10.3	12.1
	Neutral	41	23.6	23.6	35.6
	Somewhat agree	62	35.6	35.6	71.3
	Agree	39	22.4	22.4	93.7
	Strongly agree	11	6.3	6.3	100.0
	Total	174	100.0	100.0	

A8. I know the marriage systems of other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	3.4	3.4	3.4
	Disagree	6	3.4	3.4	6.9
	Somewhat disagree	19	10.9	10.9	17.8
	Neutral	65	37.4	37.4	55.2
	Somewhat agree	52	29.9	29.9	85.1
	Agree	19	10.9	10.9	96.0
	Strongly agree	7	4.0	4.0	100.0
	Total	174	100.0	100.0	

A9. I know the main arts and crafts of other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	2.3	2.3	2.3
	Disagree	11	6.3	6.3	8.6
	Somewhat disagree	22	12.6	12.6	21.3
	Neutral	66	37.9	37.9	59.2
	Somewhat agree	45	25.9	25.9	85.1
	Agree	23	13.2	13.2	98.3
	Strongly agree	3	1.7	1.7	100.0
	Total	174	100.0	100.0	

A10. I know the rules for expressing non-verbal behaviours (e.g. body language, eye contact) when dealing with people from other cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	8	4.6	4.6	4.6
	Somewhat disagree	15	8.6	8.6	13.2
	Neutral	55	31.6	31.6	44.8
	Somewhat agree	45	25.9	25.9	70.7
	Agree	37	21.3	21.3	92.0
	Strongly agree	14	8.0	8.0	100.0
	Total	174	100.0	100.0	

A11. I enjoy interacting with people from different cultures.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	1	.6	.6	1.1
	Somewhat disagree	1	.6	.6	1.7
	Neutral	14	8.0	8.0	9.8
	Somewhat agree	37	21.3	21.3	31.0
	Agree	74	42.5	42.5	73.6
	Strongly agree	46	26.4	26.4	100.0
	Total	174	100.0	100.0	

A12. I am confident that I can socialize with people from different cultural backgrounds.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Somewhat disagree	6	3.4	3.4	4.0
	Neutral	21	12.1	12.1	16.1
	Somewhat agree	41	23.6	23.6	39.7
	Agree	66	37.9	37.9	77.6
	Strongly agree	39	22.4	22.4	100.0
	Total	174	100.0	100.0	

A13. I am sure that I can deal with the stress of adjusting to a culture that is new to me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	5	2.9	2.9	2.9
	Neutral	32	18.4	18.4	21.3
	Somewhat agree	56	32.2	32.2	53.4
	Agree	54	31.0	31.0	84.5
	Strongly agree	27	15.5	15.5	100.0
	Total	174	100.0	100.0	

A14. I change my verbal behaviour (e.g. accent, tone) as per the requirements of a cross-cultural interaction.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	2.9	2.9	2.9
	Disagree	4	2.3	2.3	5.2
	Somewhat disagree	8	4.6	4.6	9.8
	Neutral	44	25.3	25.3	35.1
	Somewhat agree	57	32.8	32.8	67.8
	Agree	37	21.3	21.3	89.1
	Strongly agree	19	10.9	10.9	100.0
	Total	174	100.0	100.0	

A15. I use pause and silence differently to suit different cross-cultural situations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	6	3.4	3.4	4.0
	Somewhat disagree	12	6.9	6.9	10.9
	Neutral	42	24.1	24.1	35.1
	Somewhat agree	59	33.9	33.9	69.0
	Agree	36	20.7	20.7	89.7
	Strongly agree	18	10.3	10.3	100.0
	Total	174	100.0	100.0	

A16. I vary the pace of my speaking when a cross-cultural interaction requires it.

		Frequency	**Percent**	**Valid Percent**	**Cumulative Percent**
Valid	Strongly disagree	2	1.1	1.2	1.2
	Disagree	3	1.7	1.7	2.9
	Somewhat disagree	6	3.4	3.5	6.4
	Neutral	45	25.9	26.0	32.4
	Somewhat agree	53	30.5	30.6	63.0
	Agree	40	23.0	23.1	86.1
	Strongly agree	24	13.8	13.9	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

A17. I change my non-verbal behavior (e.g. body language, eye contact) when a cross-cultural interaction requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	3	1.7	1.7	2.3
	Somewhat disagree	16	9.2	9.2	11.5
	Neutral	40	23.0	23.0	34.5
	Somewhat agree	57	32.8	32.8	67.2
	Agree	35	20.1	20.1	87.4
	Strongly agree	22	12.6	12.6	100.0
	Total	174	100.0	100.0	

A18. I alter my facial expressions when a cross-cultural interaction requires it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	6	3.4	3.4	4.0
	Somewhat disagree	12	6.9	6.9	10.9
	Neutral	40	23.0	23.0	33.9
	Somewhat agree	56	32.2	32.2	66.1
	Agree	38	21.8	21.8	87.9
	Strongly agree	21	12.1	12.1	100.0
	Total	174	100.0	100.0	

APPENDIX D

Frequency Table for Emotional Intelligence Items

B1. I have a good sense of why I have certain feelings most of the time.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.6	.6	.6
	Somewhat disagree	8	4.6	4.6	5.2
	Neutral	36	20.7	20.7	25.9
	Somewhat agree	61	35.1	35.1	60.9
	Agree	50	28.7	28.7	89.7
	Strongly agree	18	10.3	10.3	100.0
	Total	174	100.0	100.0	

B2. I have good understanding of my own emotions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	4	2.3	2.3	2.3
	Neutral	17	9.8	9.8	12.1
	Somewhat agree	55	31.6	31.6	43.7
	Agree	68	39.1	39.1	82.8
	Strongly agree	30	17.2	17.2	100.0
	Total	174	100.0	100.0	

B3. I really understand what I feel.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	3	1.7	1.7	1.7
	Neutral	19	10.9	10.9	12.6
	Somewhat agree	59	33.9	33.9	46.6
	Agree	63	36.2	36.2	82.8
	Strongly agree	30	17.2	17.2	100.0
	Total	174	100.0	100.0	

B4. I always know whether I am happy or not.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	2	1.1	1.1	1.1
	Neutral	13	7.5	7.5	8.6
	Somewhat agree	44	25.3	25.3	33.9
	Agree	68	39.1	39.1	73.0
	Strongly agree	47	27.0	27.0	100.0
	Total	174	100.0	100.0	

B5. I always know my customers' emotions from their behaviour.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	3	1.7	1.7	2.3
	Somewhat disagree	8	4.6	4.6	6.9
	Neutral	44	25.3	25.3	32.2
	Somewhat agree	63	36.2	36.2	68.4
	Agree	44	25.3	25.3	93.7
	Strongly agree	11	6.3	6.3	100.0
	Total	174	100.0	100.0	

B6. I am a good observer of other people's emotions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	8	4.6	4.6	4.6
	Neutral	29	16.7	16.7	21.3
	Somewhat agree	62	35.6	35.6	56.9
	Agree	56	32.2	32.2	89.1
	Strongly agree	19	10.9	10.9	100.0
	Total	174	100.0	100.0	

B7. I am sensitive to other people's feelings and emotions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	4	2.3	2.3	2.3
	Neutral	28	16.1	16.1	18.4
	Somewhat agree	58	33.3	33.3	51.7
	Agree	64	36.8	36.8	88.5
	Strongly agree	20	11.5	11.5	100.0
	Total	174	100.0	100.0	

B8. I have good understanding of the emotions of people around me.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	7	4.0	4.0	4.0
	Neutral	28	16.1	16.1	20.1
	Somewhat agree	66	37.9	37.9	58.0
	Agree	53	30.5	30.5	88.5
	Strongly agree	20	11.5	11.5	100.0
	Total	174	100.0	100.0	

B9. I always set goals for myself and try my best to achieve them.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Somewhat disagree	3	1.7	1.7	2.3
	Neutral	19	10.9	10.9	13.2
	Somewhat agree	46	26.4	26.4	39.7
	Agree	72	41.4	41.4	81.0
	Strongly agree	33	19.0	19.0	100.0
	Total	174	100.0	100.0	

B10. I believe that I am a competent person.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.6	.6	.6
	Somewhat disagree	5	2.9	2.9	3.4
	Neutral	18	10.3	10.3	13.8
	Somewhat agree	40	23.0	23.0	36.8
	Agree	73	42.0	42.0	78.7
	Strongly agree	37	21.3	21.3	100.0
	Total	174	100.0	100.0	

B11. I am a self-motivated person.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	3	1.7	1.7	1.7
	Neutral	15	8.6	8.6	10.3
	Somewhat agree	45	25.9	25.9	36.2
	Agree	71	40.8	40.8	77.0
	Strongly agree	40	23.0	23.0	100.0
	Total	174	100.0	100.0	

B12. I would always encourage myself to try my best.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	4	2.3	2.3	2.3
	Neutral	10	5.7	5.8	8.1
	Somewhat agree	42	24.1	24.3	32.4
	Agree	66	37.9	38.2	70.5
	Strongly agree	51	29.3	29.5	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

B13. I am able to control my temper and handle difficulties rationally.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Somewhat disagree	11	6.3	6.3	6.9
	Neutral	25	14.4	14.4	21.3
	Somewhat agree	43	24.7	24.7	46.0
	Agree	72	41.4	41.4	87.4
	Strongly agree	22	12.6	12.6	100.0
	Total	174	100.0	100.0	

B14. I am quite capable of controlling my own emotions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	3	1.7	1.7	1.7
	Somewhat disagree	5	2.9	2.9	4.6
	Neutral	26	14.9	14.9	19.5
	Somewhat agree	56	32.2	32.2	51.7
	Agree	67	38.5	38.5	90.2
	Strongly agree	17	9.8	9.8	100.0
	Total	174	100.0	100.0	

B15. I can always calm down quickly when I am very angry.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	3	1.7	1.7	2.3
	Somewhat disagree	5	2.9	2.9	5.2
	Neutral	23	13.2	13.2	18.4
	Somewhat agree	54	31.0	31.0	49.4
	Agree	65	37.4	37.4	86.8
	Strongly agree	23	13.2	13.2	100.0
	Total	174	100.0	100.0	

B16. I have good control of my own emotions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	9	5.2	5.2	5.2
	Neutral	28	16.1	16.1	21.3
	Somewhat agree	47	27.0	27.0	48.3
	Agree	66	37.9	37.9	86.2
	Strongly agree	24	13.8	13.8	100.0
	Total	174	100.0	100.0	

APPENDIX E

Frequency Table for Social Intelligence Items

D1. I can predict other people's behaviour.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	1.7	1.7	1.7
	Disagree	2	1.1	1.1	2.9
	Somewhat disagree	11	6.3	6.3	9.2
	Neutral	53	30.5	30.5	39.7
	Somewhat agree	59	33.9	33.9	73.6
	Agree	38	21.8	21.8	95.4
	Strongly agree	8	4.6	4.6	100.0
	Total	174	100.0	100.0	

D2. I know how my actions will make others feel.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	1	.6	.6	1.1
	Somewhat disagree	9	5.2	5.2	6.3
	Neutral	36	20.7	20.7	27.0
	Somewhat agree	58	33.3	33.3	60.3
	Agree	54	31.0	31.0	91.4
	Strongly agree	15	8.6	8.6	100.0
	Total	174	100.0	100.0	

D3. I understand other people's feeling.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.6	.6	.6
	Somewhat disagree	12	6.9	6.9	7.5
	Neutral	42	24.1	24.1	31.6
	Somewhat agree	63	36.2	36.2	67.8
	Agree	45	25.9	25.9	93.7
	Strongly agree	11	6.3	6.3	100.0
	Total	174	100.0	100.0	

D4. I understand others' wishes.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	1	.6	.6	1.7
	Somewhat disagree	16	9.2	9.2	10.9
	Neutral	52	29.9	29.9	40.8
	Somewhat agree	54	31.0	31.0	71.8
	Agree	40	23.0	23.0	94.8
	Strongly agree	9	5.2	5.2	100.0
	Total	174	100.0	100.0	

D5. I can often understand what others are trying to accomplish without the need for them to say anything.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	4	2.3	2.3	3.4
	Somewhat disagree	22	12.6	12.6	16.1
	Neutral	40	23.0	23.0	39.1
	Somewhat agree	63	36.2	36.2	75.3
	Agree	37	21.3	21.3	96.6
	Strongly agree	6	3.4	3.4	100.0
	Total	174	100.0	100.0	

D6. I can predict how others will react to my behaviour.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	3	1.7	1.7	2.9
	Somewhat disagree	15	8.6	8.6	11.5
	Neutral	49	28.2	28.2	39.7
	Somewhat agree	53	30.5	30.5	70.1
	Agree	43	24.7	24.7	94.8
	Strongly agree	9	5.2	5.2	100.0
	Total	174	100.0	100.0	

D7. I can often understand what others really mean through their expression, body language, etc.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	2	1.1	1.1	2.3
	Somewhat disagree	7	4.0	4.0	6.3
	Neutral	38	21.8	21.8	28.2
	Somewhat agree	70	40.2	40.2	68.4
	Agree	45	25.9	25.9	94.3
	Strongly agree	10	5.7	5.7	100.0
	Total	174	100.0	100.0	

D8. I often feel uncertain around new people who I don't know.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	3.4	3.5	3.5
	Disagree	41	23.6	23.7	27.2
	Somewhat disagree	50	28.7	28.9	56.1
	Neutral	54	31.0	31.2	87.3
	Somewhat agree	14	8.0	8.1	95.4
	Agree	6	3.4	3.5	98.8
	Strongly agree	2	1.1	1.2	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

D9. I fit in easily in social situations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	1.7	1.7	1.7
	Disagree	2	1.1	1.1	2.9
	Somewhat disagree	10	5.7	5.7	8.6
	Neutral	50	28.7	28.7	37.4
	Somewhat agree	57	32.8	32.8	70.1
	Agree	36	20.7	20.7	90.8
	Strongly agree	16	9.2	9.2	100.0
	Total	174	100.0	100.0	

D10. I am good at entering new situations and meeting people for the first time.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	2.3	2.3	2.3
	Disagree	1	.6	.6	2.9
	Somewhat disagree	16	9.2	9.2	12.1
	Neutral	44	25.3	25.3	37.4
	Somewhat agree	52	29.9	29.9	67.2
	Agree	39	22.4	22.4	89.7
	Strongly agree	18	10.3	10.3	100.0
	Total	174	100.0	100.0	

D11. I have a hard time getting along with other people.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	6	3.4	3.4	3.4
	Disagree	17	9.8	9.8	13.2
	Somewhat disagree	33	19.0	19.0	32.2
	Neutral	43	24.7	24.7	56.9
	Somewhat agree	38	21.8	21.8	78.7
	Agree	28	16.1	16.1	94.8
	Strongly agree	9	5.2	5.2	100.0
	Total	174	100.0	100.0	

D12. It takes a long time for me to get to know others well.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	8	4.6	4.6	4.6
	Disagree	19	10.9	10.9	15.5
	Somewhat disagree	52	29.9	29.9	45.4
	Neutral	36	20.7	20.7	66.1
	Somewhat agree	32	18.4	18.4	84.5
	Agree	23	13.2	13.2	97.7
	Strongly agree	4	2.3	2.3	100.0
	Total	174	100.0	100.0	

D13. I am good at getting on good terms with new people.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.2	1.2
	Disagree	4	2.3	2.3	3.5
	Somewhat disagree	9	5.2	5.2	8.7
	Neutral	48	27.6	27.7	36.4
	Somewhat agree	62	35.6	35.8	72.3
	Agree	39	22.4	22.5	94.8
	Strongly agree	9	5.2	5.2	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

D14. I frequently have problems finding good conversation topics.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	9	5.2	5.2	5.2
	Disagree	17	9.8	9.8	14.9
	Somewhat disagree	43	24.7	24.7	39.7
	Neutral	51	29.3	29.3	69.0
	Somewhat agree	27	15.5	15.5	84.5
	Agree	22	12.6	12.6	97.1
	Strongly agree	5	2.9	2.9	100.0
	Total	174	100.0	100.0	

D15. I often feel that it is difficult to understand others' choices.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	1.7	1.7	1.7
	Disagree	19	10.9	10.9	12.6
	Somewhat disagree	53	30.5	30.5	43.1
	Neutral	51	29.3	29.3	72.4
	Somewhat agree	31	17.8	17.8	90.2
	Agree	14	8.0	8.0	98.3
	Strongly agree	3	1.7	1.7	100.0
	Total	174	100.0	100.0	

D16. People often surprise me with the things they do.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	2.9	2.9	2.9
	Disagree	20	11.5	11.5	14.4
	Somewhat disagree	55	31.6	31.6	46.0
	Neutral	60	34.5	34.5	80.5
	Somewhat agree	22	12.6	12.6	93.1
	Agree	8	4.6	4.6	97.7
	Strongly agree	4	2.3	2.3	100.0
	Total	174	100.0	100.0	

D17. Other people become angry with me without me being able to explain why.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	11	6.3	6.3	6.3
	Disagree	15	8.6	8.6	14.9
	Somewhat disagree	38	21.8	21.8	36.8
	Neutral	47	27.0	27.0	63.8
	Somewhat agree	36	20.7	20.7	84.5
	Agree	19	10.9	10.9	95.4
	Strongly agree	8	4.6	4.6	100.0
	Total	174	100.0	100.0	

D18. It seems as though people are often angry or irritated with me when I say what I think.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	2.9	2.9	2.9
	Disagree	13	7.5	7.5	10.3
	Somewhat disagree	38	21.8	21.8	32.2
	Neutral	51	29.3	29.3	61.5
	Somewhat agree	37	21.3	21.3	82.8
	Agree	22	12.6	12.6	95.4
	Strongly agree	8	4.6	4.6	100.0
	Total	174	100.0	100.0	

D19. I find people unpredictable.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	7	4.0	4.0	4.0
	Disagree	28	16.1	16.1	20.1
	Somewhat disagree	42	24.1	24.1	44.3
	Neutral	57	32.8	32.8	77.0
	Somewhat agree	24	13.8	13.8	90.8
	Agree	14	8.0	8.0	98.9
	Strongly agree	2	1.1	1.1	100.0
	Total	174	100.0	100.0	

D20. I often hurt others without realizing it.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	15	8.6	8.6	9.2
	Somewhat disagree	38	21.8	21.8	31.0
	Neutral	45	25.9	25.9	56.9
	Somewhat agree	30	17.2	17.2	74.1
	Agree	31	17.8	17.8	92.0
	Strongly agree	14	8.0	8.0	100.0
	Total	174	100.0	100.0	

D21. I am often surprised by others reaction to what I do.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	4	2.3	2.3	2.3
	Disagree	21	12.1	12.1	14.4
	Somewhat disagree	41	23.6	23.6	37.9
	Neutral	58	33.3	33.3	71.3
	Somewhat agree	23	13.2	13.2	84.5
	Agree	23	13.2	13.2	97.7
	Strongly agree	4	2.3	2.3	100.0
	Total	174	100.0	100.0	

APPENDIX F

Frequency Table for Islamic Work Ethics Items

E1. Laziness is a vice. (Vice is a weakness in morality or bad habit)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	3	1.7	1.7	2.9
	Somewhat disagree	10	5.7	5.7	8.6
	Neutral	25	14.4	14.4	23.0
	Somewhat agree	33	19.0	19.0	42.0
	Agree	56	32.2	32.2	74.1
	Strongly agree	45	25.9	25.9	100.0
	Total	174	100.0	100.0	

E2. Dedication to work is a virtue. (Virtue is a practice of moral excellence and righteousness)

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	3	1.7	1.7	1.7
	Neutral	20	11.5	11.5	13.2
	Somewhat agree	36	20.7	20.7	33.9
	Agree	57	32.8	32.8	66.7
	Strongly agree	58	33.3	33.3	100.0
	Total	174	100.0	100.0	

E3. Good work benefits both one's self and others.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	1	.6	.6	.6
	Somewhat disagree	1	.6	.6	1.1
	Neutral	19	10.9	10.9	12.1
	Somewhat agree	26	14.9	14.9	27.0
	Agree	67	38.5	38.5	65.5
	Strongly agree	60	34.5	34.5	100.0
	Total	174	100.0	100.0	

E4. Justice and generosity in the work place are necessary conditions for society's welfare.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	1	.6	.6	.6
	Neutral	14	8.0	8.0	8.6
	Somewhat agree	33	19.0	19.0	27.6
	Agree	64	36.8	36.8	64.4
	Strongly agree	62	35.6	35.6	100.0
	Total	174	100.0	100.0	

E5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Somewhat disagree	6	3.4	3.4	4.0
	Neutral	25	14.4	14.4	18.4
	Somewhat agree	36	20.7	20.7	39.1
	Agree	63	36.2	36.2	75.3
	Strongly agree	43	24.7	24.7	100.0
	Total	174	100.0	100.0	

E6. One should perform his/her work in the best possible way.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	2	1.1	1.1	1.1
	Neutral	17	9.8	9.8	10.9
	Somewhat agree	24	13.8	13.8	24.7
	Agree	57	32.8	32.8	57.5
	Strongly agree	74	42.5	42.5	100.0
	Total	174	100.0	100.0	

E7. Work is not an end in itself but a means to foster personal growth and social relations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	2	1.1	1.1	1.1
	Neutral	18	10.3	10.3	11.5
	Somewhat agree	36	20.7	20.7	32.2
	Agree	60	34.5	34.5	66.7
	Strongly agree	58	33.3	33.3	100.0
	Total	174	100.0	100.0	

E8. Life has no meaning without work.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	10	5.7	5.7	5.7
	Disagree	9	5.2	5.2	10.9
	Somewhat disagree	20	11.5	11.5	22.4
	Neutral	46	26.4	26.4	48.9
	Somewhat agree	33	19.0	19.0	67.8
	Agree	26	14.9	14.9	82.8
	Strongly agree	30	17.2	17.2	100.0
	Total	174	100.0	100.0	

E9. More leisure time is good for society.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	8	4.6	4.6	5.2
	Somewhat disagree	9	5.2	5.2	10.4
	Neutral	33	19.0	19.1	29.5
	Somewhat agree	47	27.0	27.2	56.6
	Agree	47	27.0	27.2	83.8
	Strongly agree	28	16.1	16.2	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

E10. Human relations in organisations should be emphasised and encouraged.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Somewhat disagree	1	.6	.6	.6
	Neutral	15	8.6	8.6	9.2
	Somewhat agree	34	19.5	19.5	28.7
	Agree	63	36.2	36.2	64.9
	Strongly agree	61	35.1	35.1	100.0
	Total	174	100.0	100.0	

E11. Work enables a person to control nature.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	3	1.7	1.7	1.7
	Disagree	2	1.1	1.2	2.9
	Somewhat disagree	8	4.6	4.7	7.6
	Neutral	44	25.3	25.6	33.1
	Somewhat agree	50	28.7	29.1	62.2
	Agree	45	25.9	26.2	88.4
	Strongly agree	20	11.5	11.6	100.0
	Total	172	98.9	100.0	
Missing	999.00	2	1.1		
Total		174	100.0		

E12. Creative work is a source of happiness and accomplishment.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Somewhat disagree	3	1.7	1.7	2.3
	Neutral	21	12.1	12.1	14.5
	Somewhat agree	48	27.6	27.7	42.2
	Agree	61	35.1	35.3	77.5
	Strongly agree	39	22.4	22.5	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

E13. Those who works is more likely to get ahead in life.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	4	2.3	2.3	3.4
	Somewhat disagree	12	6.9	6.9	10.3
	Neutral	41	23.6	23.6	33.9
	Somewhat agree	47	27.0	27.0	60.9
	Agree	40	23.0	23.0	83.9
	Strongly agree	28	16.1	16.1	100.0
	Total	174	100.0	100.0	

E14. Work gives one the chance to be independent.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Disagree	2	1.1	1.2	1.2
	Somewhat disagree	10	5.7	5.8	6.9
	Neutral	20	11.5	11.6	18.5
	Somewhat agree	55	31.6	31.8	50.3
	Agree	53	30.5	30.6	80.9
	Strongly agree	33	19.0	19.1	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

E15. A successful person is the one who meets deadlines at work.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	5	2.9	2.9	2.9
	Disagree	4	2.3	2.3	5.2
	Somewhat disagree	16	9.2	9.2	14.4
	Neutral	46	26.4	26.4	40.8
	Somewhat agree	46	26.4	26.4	67.2
	Agree	33	19.0	19.0	86.2
	Strongly agree	24	13.8	13.8	100.0
	Total	174	100.0	100.0	

E16. One should constantly work hard to meet responsibilities.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	1	.6	.6	.6
	Disagree	5	2.9	2.9	3.4
	Somewhat disagree	6	3.4	3.4	6.9
	Neutral	41	23.6	23.6	30.5
	Somewhat agree	53	30.5	30.5	60.9
	Agree	36	20.7	20.7	81.6
	Strongly agree	32	18.4	18.4	100.0
	Total	174	100.0	100.0	

E17. The value of work is derived from the accompanying intention rather than its results.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly disagree	2	1.1	1.1	1.1
	Disagree	7	4.0	4.0	5.2
	Somewhat disagree	15	8.6	8.6	13.8
	Neutral	37	21.3	21.3	35.1
	Somewhat agree	55	31.6	31.6	66.7
	Agree	30	17.2	17.2	83.9
	Strongly agree	28	16.1	16.1	100.0
	Total	174	100.0	100.0	

APPENDIX G

Frequency Table for Individual Work Performance Items

F1. I was able to plan my work so that I completed it on time.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	12	6.9	6.9	7.5
	Regularly	34	19.5	19.5	27.0
	Often	69	39.7	39.7	66.7
	Always	58	33.3	33.3	100.0
	Total	174	100.0	100.0	

F2. I kept in mind the work result I needed to achieve.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	2	1.1	1.1	1.1
	Sometimes	3	1.7	1.7	2.9
	Regularly	20	11.5	11.5	14.4
	Often	84	48.3	48.3	62.6
	Always	65	37.4	37.4	100.0
	Total	174	100.0	100.0	

F3. I know which tasks should be given priority.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	3	1.7	1.7	2.3
	Regularly	21	12.1	12.1	14.5
	Often	71	40.8	41.0	55.5
	Always	77	44.3	44.5	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

F4. I can perform my duties efficiently.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	3	1.7	1.7	2.3
	Regularly	29	16.7	16.7	19.0
	Often	81	46.6	46.6	65.5
	Always	60	34.5	34.5	100.0
	Total	174	100.0	100.0	

F5. I managed my time well.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	2	1.1	1.1	1.1
	Sometimes	7	4.0	4.0	5.2
	Regularly	38	21.8	21.8	27.0
	Often	82	47.1	47.1	74.1
	Always	45	25.9	25.9	100.0
	Total	174	100.0	100.0	

F6. With my own initiative, I started new tasks once my old tasks were completed.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	11	6.3	6.3	6.9
	Regularly	39	22.4	22.4	29.3
	Often	82	47.1	47.1	76.4
	Always	41	23.6	23.6	100.0
	Total	174	100.0	100.0	

F7. I accepted challenging tasks when they were offered.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	8	4.6	4.6	5.2
	Regularly	31	17.8	17.8	23.0
	Often	74	42.5	42.5	65.5
	Always	60	34.5	34.5	100.0
	Total	174	100.0	100.0	

F8. I worked on keeping my job-related knowledge up-to-date.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	2	1.1	1.1	1.1
	Sometimes	9	5.2	5.2	6.3
	Regularly	34	19.5	19.5	25.9
	Often	85	48.9	48.9	74.7
	Always	44	25.3	25.3	100.0
	Total	174	100.0	100.0	

F9. I worked on keeping my work skills up-to-date

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	2	1.1	1.1	1.1
	Sometimes	6	3.4	3.4	4.6
	Regularly	29	16.7	16.7	21.3
	Often	92	52.9	52.9	74.1
	Always	45	25.9	25.9	100.0
	Total	174	100.0	100.0	

F10. solved new problems with creative solutions.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	1	.6	.6	.6
	Sometimes	9	5.2	5.2	5.7
	Regularly	45	25.9	25.9	31.6
	Often	82	47.1	47.1	78.7
	Always	37	21.3	21.3	100.0
	Total	174	100.0	100.0	

F11. I accepted additional responsibilities.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	5	2.9	2.9	2.9
	Sometimes	10	5.7	5.7	8.6
	Regularly	30	17.2	17.2	25.9
	Often	81	46.6	46.6	72.4
	Always	48	27.6	27.6	100.0
	Total	174	100.0	100.0	

F12. I kept searching for new challenges in my work.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	7	4.0	4.0	4.0
	Sometimes	21	12.1	12.1	16.2
	Regularly	42	24.1	24.3	40.5
	Often	60	34.5	34.7	75.1
	Always	43	24.7	24.9	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

F13. I actively participated in meetings and/or consultations.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Seldom	6	3.4	3.4	3.4
	Sometimes	17	9.8	9.8	13.2
	Regularly	33	19.0	19.0	32.2
	Often	73	42.0	42.0	74.1
	Always	45	25.9	25.9	100.0
	Total	174	100.0	100.0	

APPENDIX H

Frequency Table for Types of Training Provided by the Organisation

G12. Organization provide training?

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	5	2.9	2.9	2.9
	Yes	168	96.6	97.1	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

G13a. Cross cultural training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	97	55.7	56.1	56.1
	Yes	76	43.7	43.9	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

G13b. Emotional competency training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	115	66.1	66.5	66.5
	Yes	58	33.3	33.5	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

G13c. Ethics/Moral educational Training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	103	59.2	59.5	59.5
	Yes	70	40.2	40.5	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

G13d. Task-Specific training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	72	41.4	41.6	41.6
	Yes	101	58.0	58.4	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

G13e. Interpersonal skill training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	45	25.9	26.0	26.0
	Yes	128	73.6	74.0	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

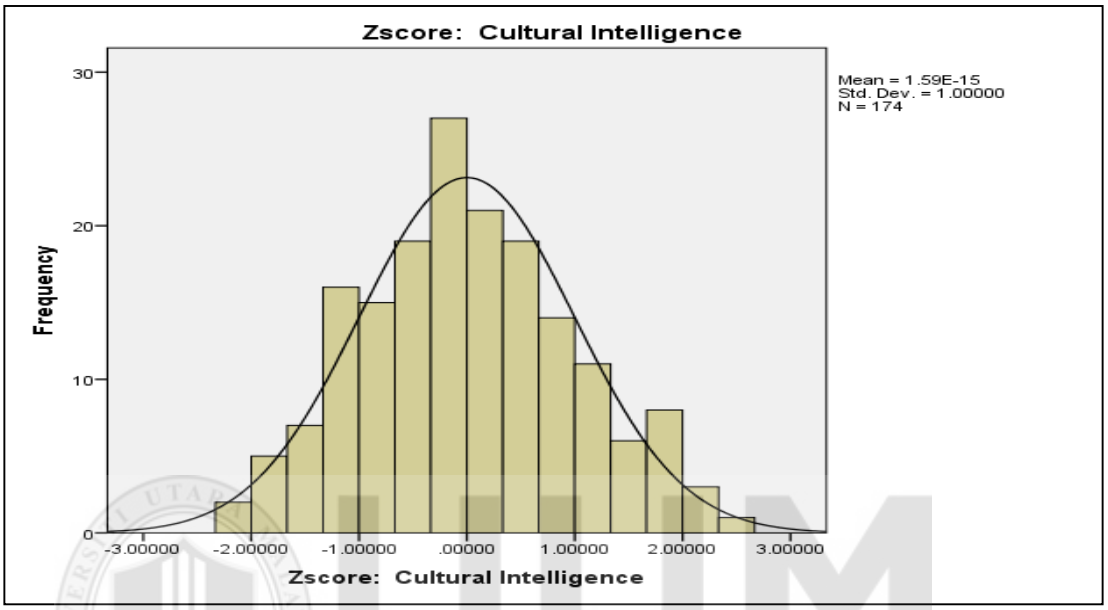
G13f. Problem solving training

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	No	84	48.3	48.6	48.6
	Yes	89	51.1	51.4	100.0
	Total	173	99.4	100.0	
Missing	999.00	1	.6		
Total		174	100.0		

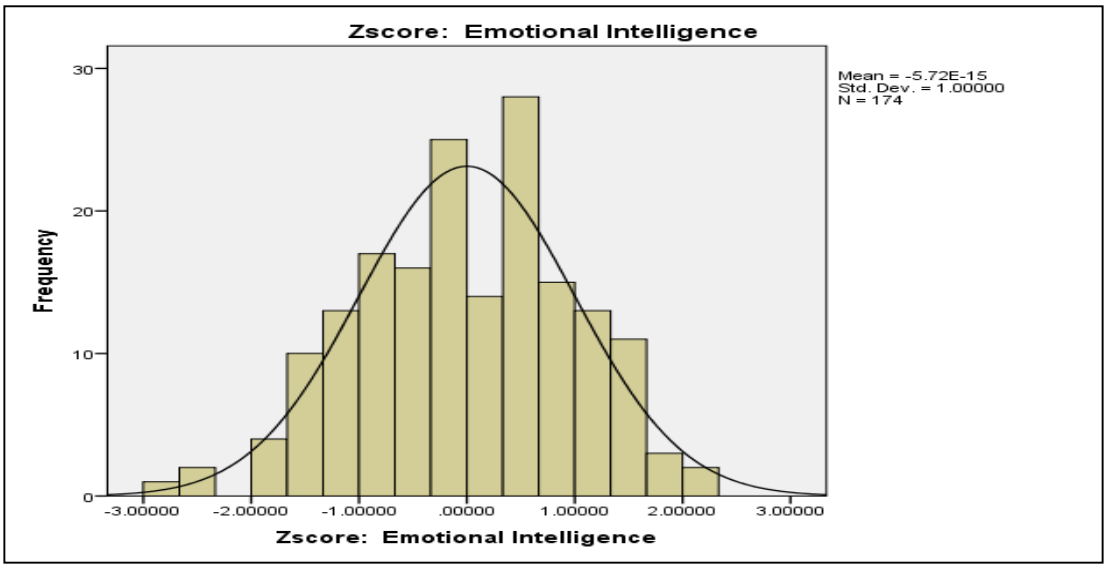
APPENDIX I

Histogram for Z Scores (Main Constructs)

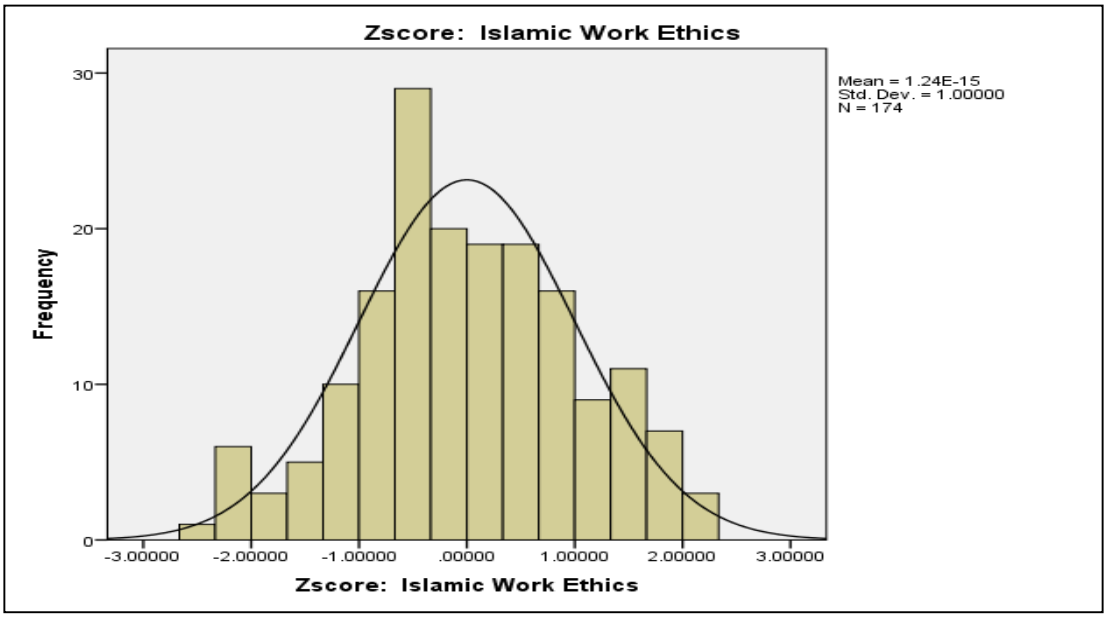
Z Score of Cultural Intelligence



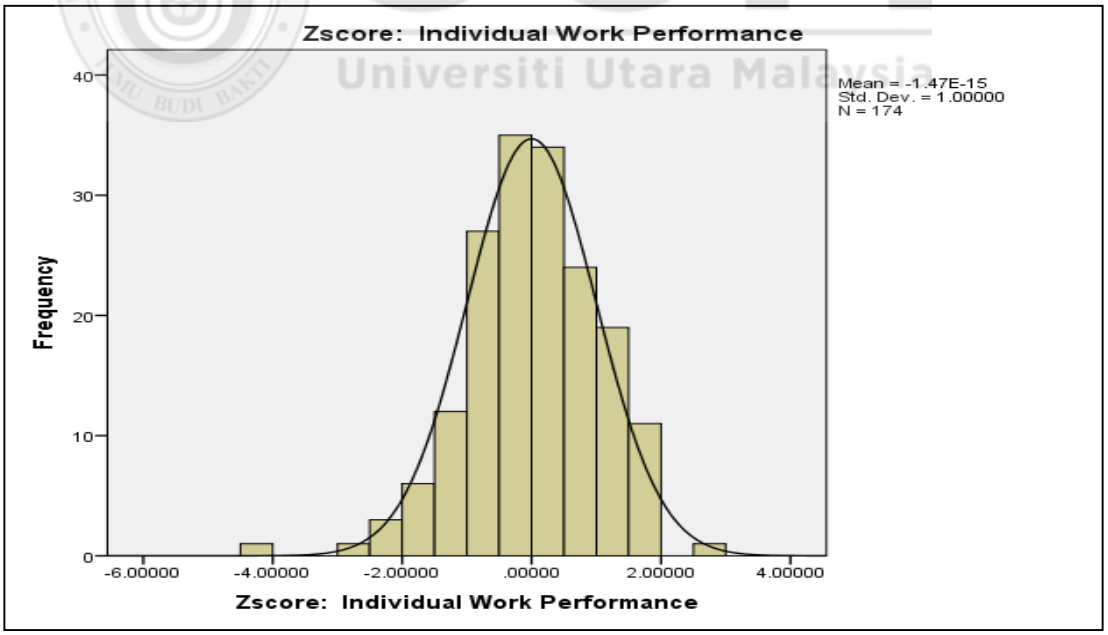
Z Score of Emotional Intelligence



Z Score of Islamic Work Ethics

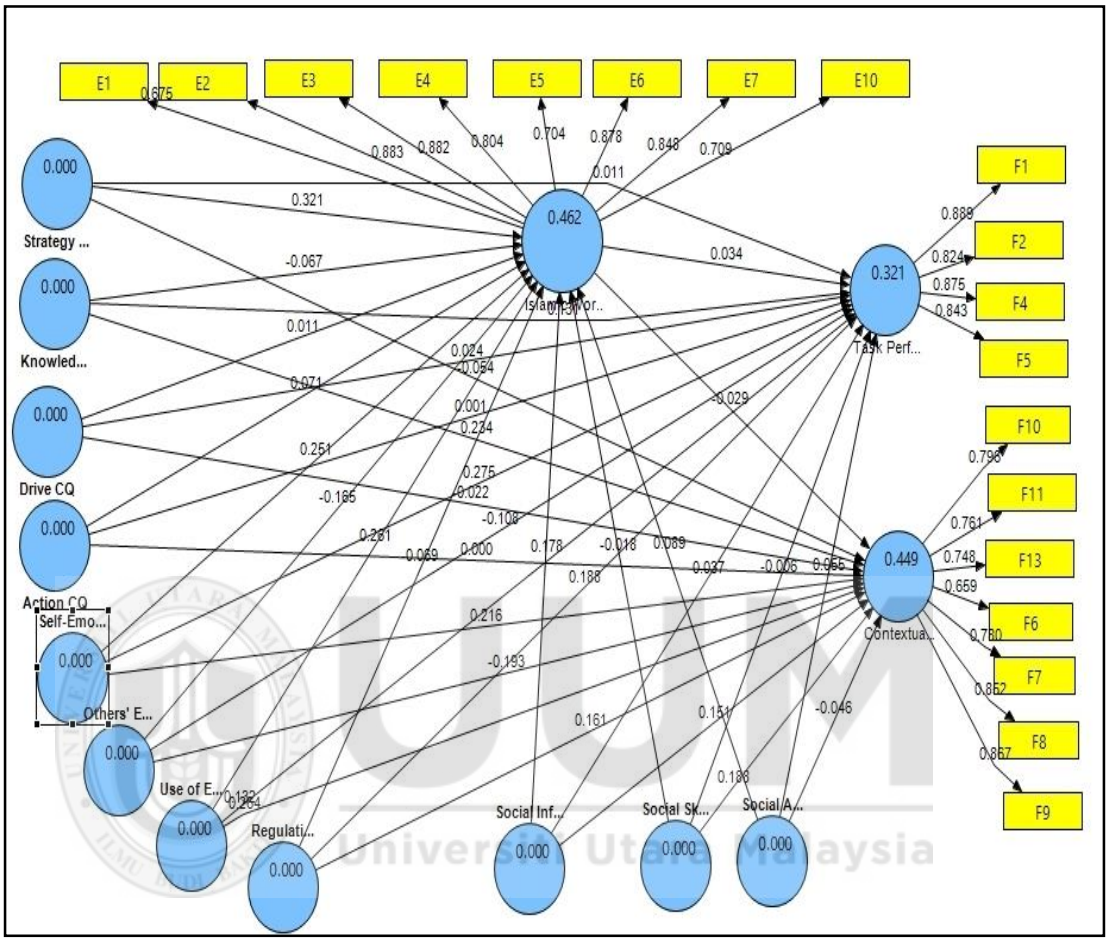


Z Score of Individual Work Performance



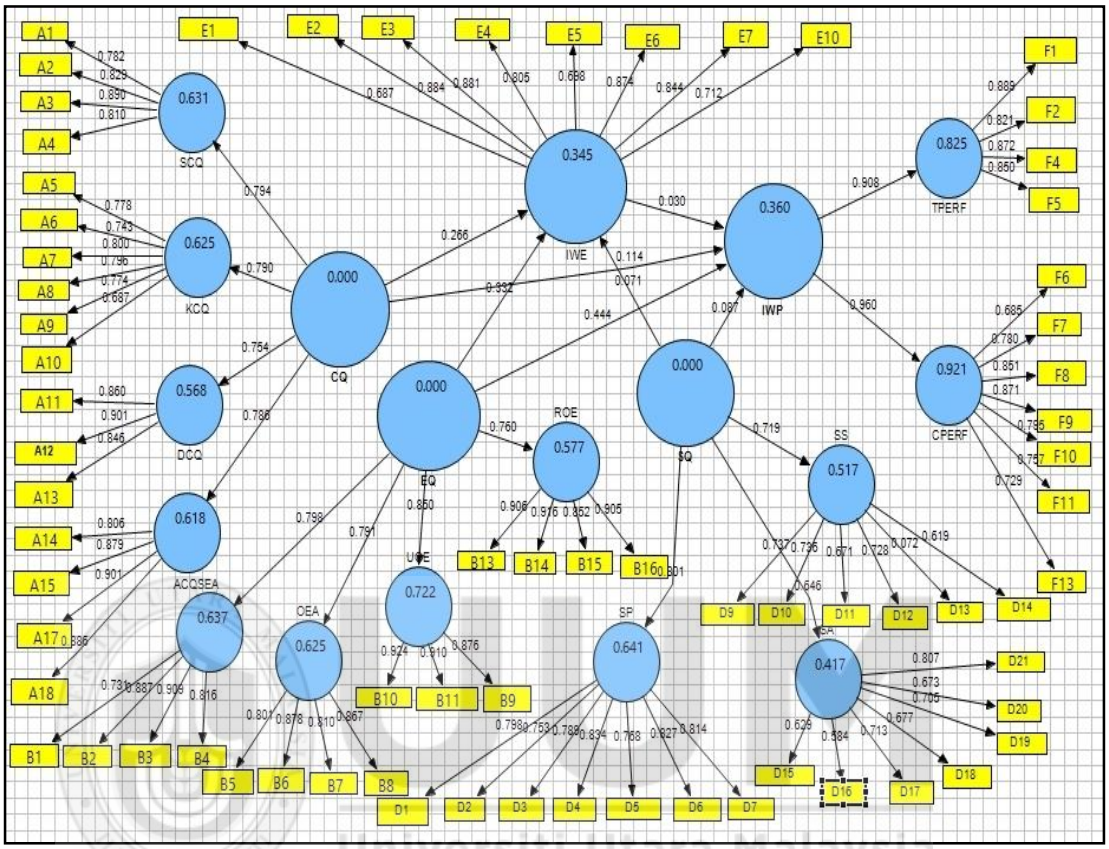
APPENDIX J

Structural Model (First Order Construct)



APPENDIX K

Structural Model (Second Order Construct)



APPENDIX L

Pilot Test Results

Cultural Intelligence

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded[a]	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.891	18

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
A1. I am conscious of the cultural knowledge I use when interacting with people from different cultural backgrounds.	85.5000	126.534	.373	.891
A2. I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	85.1333	126.120	.598	.884
A3. I am conscious of the cultural knowledge I apply to cross-cultural interactions.	85.3333	127.954	.501	.887
A4. I check the accuracy of my cultural knowledge as I interact with people from different cultures.	85.6333	118.930	.694	.880

A5. I know the legal and economic systems of other cultures.	86.4333	121.564	.643	.882
A6. I know the rules (e.g. vocabulary, grammars) of other languages.	86.3333	122.299	.588	.883
A7. I know the cultural values and religious beliefs of other cultures.	85.9333	120.409	.627	.882
A8. I know the marriage systems of other cultures.	86.5333	119.154	.563	.885
A9. I know the main arts and crafts of other cultures.	86.5000	119.155	.587	.883
A10. I know the rules for expressing non-verbal behaviours (e.g. body language, eye contact) when dealing with people from other cultures.	86.2667	121.513	.696	.880
A11. I enjoy interacting with people from different cultures.	84.9000	126.921	.463	.887
A12. I am confident that I can socialize with people from different cultural backgrounds.	85.1333	125.775	.470	.887
A13. I am sure that I can deal with the stress of adjusting to a culture that is new to me.	85.3667	129.551	.295	.893
A14. I change my verbal behaviour (e.g. accent, tone) as per the requirements of a cross-cultural interaction.	86.0333	127.482	.270	.897
A15. I use pause and silence differently to suit different cross-cultural situations	85.9333	122.202	.654	.882
A16. I vary the pace of my speaking when a cross-cultural interaction requires it.	85.6667	125.816	.542	.885
A17. I change my non-verbal behavior (e.g. body language, eye contact) when a cross-cultural interaction requires it.	86.0333	122.102	.610	.883
A18. I alter my facial expressions when a cross-cultural interaction requires it.	86.0667	124.961	.497	.886

Emotional Intelligence

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded[a]	0	.0
	Total	30	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.920	16

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
B1. I have a good sense of why I have certain feelings most of the time.	83.8667	105.016	.372	.922
B2. I have good understanding of my own emotions.	83.5000	97.224	.751	.912
B3. I really understand what I feel.	83.4333	99.357	.828	.911
B4. I always know whether I am happy or not.	83.3667	98.171	.735	.912
B5. I always know my customers' emotions from their behaviour.	84.4000	99.421	.656	.915
B6. I am a good observer of other people's emotions.	83.8333	99.868	.619	.916
B7. I am sensitive to other people's feelings and emotions.	83.7333	102.133	.569	.917
B8. I have good understanding of the emotions of people around me.	83.8667	98.671	.746	.912
B9. I always set goals for myself and try my best to achieve them.	83.5333	98.326	.506	.921
B10. I believe that I am a competent person.	83.4667	98.051	.663	.914
B11. I am a self-motivated person.	83.3000	101.803	.612	.916
B12. I would always encourage myself to try my best.	83.2000	96.993	.777	.911
B13. I am able to control my temper and handle difficulties rationally.	83.7000	102.631	.569	.917
B14. I am quite capable of controlling my own emotions.	83.8667	100.395	.594	.916
B15. I can always calm down quickly when I am very angry.	83.8000	102.993	.454	.920
B16. I have good control of my own emotions.	83.6333	100.516	.609	.916

Social Intelligence

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded[a]	0	.0
	Total	30	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.804	21

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
D1. I can predict other people's behaviour.	88.6667	111.471	.521	.785
D2. I know how my actions will make others feel.	88.0333	115.137	.551	.786
D3. I understand other people's feeling.	88.4000	119.903	.396	.794
D4. I understand others' wishes.	88.6667	121.057	.355	.796
D5. I can often understand what others are trying to accomplish without the need for them to say anything.	88.8333	117.109	.389	.794
D6. I can predict how others will react to my behaviour.	88.3333	110.368	.673	.777
D7. I can often understand what others really mean through their expression,body language, etc.	88.2333	112.806	.678	.780
D8. I often feel uncertain around new people who I don't know.	88.7333	126.202	.102	.808
D9. I fit in easily in social situations.	88.4000	116.386	.446	.791
D10. I am good at entering new situations and meeting people for the first time.	88.3000	117.803	.342	.797
D11. I have a hard time getting along with other people.	89.7333	113.720	.415	.793

D12. It takes a long time for me to get to know others well.	89.4333	123.013	.136	.811
D13. I am good at getting on good terms with new people.	88.5000	120.121	.403	.794
D14. I frequently have problems finding good conversation topics.	89.4333	130.047	-.068	.815
D15. I often feel that it is difficult to understand others' choices.	89.3333	119.954	.336	.797
D16. People often surprise me with the things they do.	88.7667	123.771	.383	.797
D17. Other people become angry with me without me being able to explain why.	89.0667	110.271	.598	.781
D18. It seems as though people are often angry or irritated with me when I say what I think.	89.3000	117.390	.348	.797
D19. I find people unpredictable.	88.9333	120.340	.255	.802
D20. I often hurt others without realizing it.	89.8333	123.109	.212	.803
D21. I am often surprised by others reaction to what I do.	89.0667	121.444	.229	.803

Islamic Work Ethics

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded[a]	0	.0
	Total	30	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.865	17

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
E1. Laziness is a vice. (Vice is a weakness in morality or bad habit)	85.9667	106.240	.576	.854
E2. Dedication to work is a virtue. (Virtue is a practice of moral excellence and righteousness)	85.8333	106.695	.633	.852
E3. Good work benefits both one's self and others.	85.8000	112.579	.429	.860
E4. Justice and generosity in the work place are necessary conditions for society's welfare.	85.8000	114.234	.410	.861
E5. Producing more than enough to meet one's personal needs contributes to the prosperity of society as a whole.	86.2667	108.961	.602	.854
E6. One should perform his/her work in the best possible way.	85.6333	112.171	.454	.859
E7. Work is not an end in itself but a means to foster personal growth and social relations.	86.0333	107.413	.699	.851
E8. Life has no meaning without work.	87.1333	106.051	.416	.863
E9. More leisure time is good for society.	87.3667	112.861	.220	.871
E10. Human relations in organisations should be emphasised and encouraged.	85.8333	111.178	.449	.859
E11. Work enables a person to control nature.	86.7000	109.321	.488	.858
E12. Creative work is a source of happiness and accomplishment.	86.4333	104.461	.545	.855
E13. Those who works is more likely to get ahead in life.	87.0000	104.483	.596	.852
E14. Work gives one the chance to be independent.	86.4000	106.593	.544	.855
E15. A successful person is the one who meets deadlines at work.	87.2333	103.151	.535	.856
E16. One should constantly work hard to meet responsibilities.	86.6667	105.126	.554	.854
E17. The value of work is derived from the accompanying intention rather than its results.	87.2333	106.599	.394	.864

Individual Work Performance

Case Processing Summary

		N	%
Cases	Valid	30	100.0
	Excluded[a]	0	.0
	Total	30	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.954	13

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
F1. I was able to plan my work so that I completed it on time.	48.4000	88.938	.725	.952
F2. I kept in mind the work result I needed to achieve.	48.2000	92.028	.711	.952
F3. I know which tasks should be given priority.	48.3000	88.562	.775	.950
F4. I can perform my duties efficiently.	48.4667	91.085	.713	.952
F5. I managed my time well.	48.4667	91.016	.754	.951
F6. With my own initiative, I started new tasks once my old tasks were completed.	48.6000	87.972	.801	.950
F7. I accepted challenging tasks when they were offered.	48.4000	89.007	.748	.951
F8. I worked on keeping my job-related knowledge up-to-date.	48.6000	87.766	.882	.948
F9. I worked on keeping my work skills up-to-date	48.5333	87.085	.884	.947
F10. solved new problems with creative solutions.	48.6667	89.402	.726	.952
F11. I accepted additional responsibilities.	48.3667	90.792	.804	.950
F12. I kept searching for new challenges in my work.	48.7667	87.702	.696	.953
F13. I actively participated in meetings and/or consultations.	48.6333	87.895	.793	.950